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For the Christian Journal.

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SOME men, who cannot endure the notion that episcopal ordination is of divine institution, (they generally express it in Latin, to make it still more terrible,) and think it cruel to say one word which might be construed to question the validity of any other ordination, greatly admire the episcopal regimen; and seem to have persuaded themselves, that with a little more *moderation*, (*suppressio veri*, if it be expedient,) numbers might be brought into the episcopal ranks. Now, I agree with Hooker, that their "defects and imperfections" are the rather to be lamented than exaggerated. But because of the defects or imperfections of any man, or religious denomination, is the truth to be concealed? It is the doctrine of all religious denominations, that the minister of Christ must be regularly called. Many, who are not Episcopalians, and who differ with Episcopalians, as to the fact, to whom originally was the power of ordination given, have, at different times, been engaged in sharp controversy with a few of their own brethren, who, in such matters, would rather be governed by expediency. The doctrine I state in the words of a high churchman, and perhaps what is now to be stated, will not be controverted by any denomination. "If the commission itself is to descend through ages, and to distinguish the clergy from the laity, it is certain the persons (no matter now of what order) who can give this commission, must descend through the same ages, and consequently an uninterrupted succession is as necessary, as that the clergy have a divine commission. Take away this succession, and the clergy might as well be ordained by one person as another—a number of women may as

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well give them a divine commission." Now, this commission must be either *jure divino*, or *jure humano*; and why talk of the superior excellence, or primitive origin of episcopacy, if it be other than *jure divino*? What excellence can it have, if it be of human institution? For my own part, I am very free to confess, if it be not a divine institution, an ordination by a parcel of women would, in my opinion, be as valid, and would possess as much excellence, as that by a whole college of clergymen. And if that which is of primitive origin, be not of *exclusive* divine right, I should be glad to be told something of the divine institution of that which, though not of primitive origin, is notwithstanding an institution of God. We do not say that episcopacy ought not to be changed, merely because we have apostolical practice for it—but because such is the nature of the Christian priesthood, that *it can only be continued in the method which God has appointed for its continuance*. It should be asked, whether an appointed order, of receiving a commission from God, be not necessary to be observed in order to receive a commission from him? If, then, episcopacy is of primitive origin, and no other mode of continuing the priesthood has since been appointed by the Deity, it remains to be proved, that "we can lay aside episcopacy, and yet continue the priesthood," any more than that "we can alter the terms of salvation, and yet continue in communion with God." The affirmative of this latter proposition has been contended for by some, who hold all to be bigots who insist upon any such "niceties and trifles."

Nothing is to be gained to the church, but much is lost, by keeping out of view any part of the truth. Experience

proves, that wherever the distinctive principles of the church are promulgated, wherever high church principles prevail, an increase of numbers is the consequence. And can we wonder at it? The truth is, that in much for which we contend, the really evangelical dissenter from the church agrees with us. Although he does not yet assent to, yea, may be prejudiced against our regimen, and our mode of worship, yet in every thing else, his own principles are high church; and it is when he becomes convinced, that in what he deems *essentials*, he agrees with high churchmen, he is induced to examine the claims which the episcopal regimen, and episcopal prayer book, have to his attention. By what description of churchmen were Johnson, Cutler, Kemp, Duffie, and hundreds of others, brought into the church? Not by low churchmen; such as, when Johnson and Cutler conformed, were persecuting the episcopal laity and clergy of Scotland, subjecting them to imprisonment, and to transportation for life, if they dared to meet together—five or more—to pray to their God, and all this simply, because they would not, or it was suspected they would not, pray for the king of England, *eo nomine*. Such men would for ever have kept them at a distance from the church. Why so much opposition, before the revolution, to American bishops, and so much prejudice against the church? Was it because high churchmen contended, that the church was equally the Church of Christ when persecuted, as when enriched by the state, and that bishops could not be deposed by the civil magistrate? Or, was it not because of the doctrines avowed by those who branded high churchmen as *schismatics*, and who maintained that the church was subordinate to the state? Pending the debate in the house of lords on the bill for the relief of the Episcopalians of Scotland, we are told that Chancellor Thurlow started an objection—"Whether, according to a clause in the bill, specifying the description of persons to be relieved, the state could, with propriety, recognize the validity of ordination by bishops *exercising their functions independent*

*of the state;*" and ventured even to intimate his doubts, "whether bishops could exist in any Christian country, not authorized by the state." Now, this was *low church*. And we are told, too, that Horsley, who spoke in favour of the "afflicted part of the Church of Christ," replied, "that Christian bishops existed three hundred years before the alliance between church and state took place." Bishop Horne, too, in answer to the question, whether those bishops, "exercising their functions independent of the state"—"not being made by the king"—could be bishops? declared, that although not authorized by the state, they were better bishops than he himself was. Now, these prelates did not rank among *low churchmen*; and may I not venture to declare, that if the principles of these two men had been generally understood in this country, and notions such as those of Thurlow had never been heard of, the opposition to bishops in this country would, at all events, not have been so violent?

What, again, is the effect of the silence of our clergy in regard to the church, and of laying aside the Prayer Books, *except when in a consecrated building*? Experience proves what common sense should have taught us the effect of it. Those who, by education, are prejudiced against our mode of worship, become thereby confirmed in their prejudices; and if they chafe to approve of the doctrines of such a preacher, the only inquiry which they can rationally make, is, How does it happen that those who, when they feel themselves at liberty to conform to, or depart from, the mode of worship of their own church, give to our mode the preference, not belong to us, instead of being of the episcopal church? A hard question—Who can answer it?

A LAYMAN.

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### Friendship.

WE cannot tell the precise moment when friendship is formed. As in filling a vessel drop by drop, there is at last a drop which makes it run over; so in a series of kindnesses, there is at last one which makes the heart run over.

*For the Christian Journal.*

*Convention of New-York—Extracts from the Missionary Reports continued.*

**THE REV. RUFUS MURRAY**, deacon, missionary at Mayville, Chataouque county, and parts adjacent, writes—

I have spent six or seven Sundays at Fredonia, the station formerly occupied by Mr. Brown, in whose removal the church has sustained a great loss. But, thanks to its Divine Head, I have been enabled, through his blessing, to sustain the church, and have no reason to despair of its prosperity. The people are making some exertions to erect for themselves a house for public worship; but I fear their means are too limited, as the congregation is very poor. They are, however, very zealously devoted to the church; and it is to be hoped that, ere long, they will be enabled to realize their wishes.

The church at Mayville is gradually increasing, and a manifest attachment and zeal are shown for the service of the church. The edifice which, by the exertions of a few, has been erected, is nearly ready for consecration.

**THE REV. GEORGE H. NORTON**, missionary at Richmond, Ontario county, and parts adjacent, writes—

The church at Sheldon continues to prosper, and the hope is entertained that its growth in future will assume a more permanent character, from the circumstance of its being now favoured with more frequent services than formerly.

The church at Geneseo has languished considerably during the summer past, in consequence of being deprived of a stated service. They are now favoured with the ministrations of the Rev. Mr. Bayard, under whose auspices there seems to be a fair prospect of raising up a very respectable congregation.

The prospects of the church in Yates county do not appear as encouraging as they were the last year. It has not been in my power to render as much assistance to the infant parish established there as I could have wished; but as the vacant parishes to the westward are now better supplied than formerly, I shall be able to give more of my time and attention to it the ensuing season.

But little, if any thing, has been effected in the Richmond parish for some time past. Our communion list, instead of being increased, has been gradually declining, and the congregation has been somewhat diminished by the removal of several families from the place. Whilst such a state of things is calculated to depress us, we cannot but yet indulge the hope, that, with an humble reliance upon

the great Head of the church, we shall be enabled to "strengthen the things which remain," and to exhibit, before long, a more prosperous appearance.

**THE REV. AMOS PARDEE**, missionary at Skaneateles and Marcellus, Onondaga county, writes—

During the last year, while our neighbours at Marcellus have been diligent and zealous in their own concerns, the church, although labouring under some discouraging circumstances, has been able to maintain its own ground. By persevering diligence and faithfulness, it is trusted that our Zion may yet rejoice in a more abundant blessing.

At Skaneateles, during the past year, our numbers have increased, and our prospects very much improved. A church was commenced in the last summer, and is now nearly or quite enclosed. Although not large, it is purposed to have it finished in a neat and handsome manner; and will probably be ready for consecration in the month of next May.

**THE REPORT OF THE REV. RICHARD SALMON**, missionary at Warsaw, Genesee county, and parts adjacent, gives an interesting account of the state of the church at Geneseo and Warsaw.

Having officiated statelily at Geneseo for half of the present year, it is thought proper to report thus generally respecting the state of things there. On the first of May last, it was judged expedient that your missionary, (while he should continue upon the same station which your goodness at first assigned him,) in order to render his services easier, and at the same time much more efficient, should change his location to the village of Warsaw, which is the centre of the station. And it affords him inexpressible pleasure, on taking a retrospective view of his services and labours (while located at Geneseo) for the advancement of the interests of our holy church—services and labours, which were rendered, greatly to the prejudice of his health and pecuniary prospects—to reflect, that God blessed his exertions, to the great good of his church there; inasmuch that the congregation, who, on his first arrival among them three years ago, were, comparatively, very poor and depressed, and could not, but with great difficulty, raise \$200 for the support of a clergyman half the time, were, at the period of his leaving them, able to raise between \$400 and \$500 salary for a clergyman, and to make preparations for building a church, to cost between 4 and 5000 dollars. Since his location on this part of the station, the labours of your missionary have also been prospered far beyond his expectations. A little more

than one year ago, the Protestant Episcopal Church was known to the people of Warsaw and Wethersfield scarcely by name: now, in each place, the congregations are large and respectable; especially during the last winter, (at which time there was a season of religious excitement, when, as is too often the case, there was great opposition, prejudice, and bitterness, manifested against our church,) the places of worship were crowded to overflowing. Our service is still attended, especially in Warsaw, apparently, with unabated zeal; considerable seriousness continues to be manifested; the service is performed with great zeal and propriety; several additions have been made to the communion; and, judging from present appearances, a much greater number may be expected within a reasonable time.

Among other things to encourage us in our incipient state, the Holland Land Company have very liberally presented the wardens and vestrymen of St. Clement's church with a donation of 50 acres of land.

The same general remarks may be made in reference to the congregation at Sheldon. An increase of zeal and of exertions for the prosperity of the church, has been apparent during the summer past. Much to their credit, the congregation have so far exerted themselves, that their new Gothic chapel is nearly finished, and will, it is calculated, be ready for consecration in a few weeks. The congregation is respectable for numbers, and often large.

Should the "Committee for Propagating the Gospel in the State of New-York," continue their benevolent patronage to these churches, now in their incipient state, and thus enable them to avail themselves of the stated services of a clergyman, their future prosperity cannot, under the superintending providence of the great Head of the church, admit of a doubt.

If it be inquired, "By what means has the church been made to prosper so extensively, in places where so recently it was scarcely known, even by name?" we would answer, Next to the first and principal means, (under God,) the *preached word*, we should impute its prosperity to the favourable and salutary impression made upon the minds of the people by the beautiful, impressive, and incomparable liturgy of our church, on contrasting it with the various other modes of worship to which they had been accustomed. At least, this has often been mentioned as the cause, to your missionary, by numbers of his people.

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, reports—

The church at Setauket, I am happy to

state, continues to increase. Several families, who formerly seldom attended any place of public worship, have, for the year past, become regular in their attendance at church; a seriousness and devotion more generally pervade the congregation than formerly; in short, I feel gratified with the conviction, that, for a year past, there has a visible alteration for the better taken place; and as an instance in point, I will mention that there are many more children who attend regularly with their parents, than there were two years since.

I wish it was in my power to speak of the church at Islip in equally encouraging terms; but it is in the same vacillating situation as formerly; a few are steady and attached, but shifting of families in the neighbourhood operates against its growth.

The Rev. Addison Searle, missionary at Buffalo, Erie county, and parts adjacent, reports—

The congregation of St. Paul's church continues to increase gradually.—With the blessing of the great Head of the church upon our exertions, it is confidently hoped that, ere long, this parish will be enabled to relinquish the missionary aid in favour of some neighbouring place: at the present, however, it ought not to be done, indeed, cannot be done with safety.

The state of the church at Ludlowville and Moravia, is described in the report of the Rev. Orsamus H. Smith, missionary at Moravia, Cayuga county, and parts adjacent.

Since the date of my last report, I have occupied my time principally at Moravia and Ludlowville alternately. At the latter place, situated near Cayuga Lake, in Tompkins county, I organized a church on the first of January last, with flattering prospects, which have continued to brighten since that date. A number of very respectable families in that place have attached themselves to the church. We are well accommodated there with a place of worship, which was formerly built for a methodist society, now nearly extinct. The expense of this church was principally sustained by two families, who were then Methodists, but one of which is now decidedly Episcopalian.

At Moravia, during the early part of the year, our prospects seemed rather gloomy, on account of embarrassments incurred by the building and finishing of our church, and the removal of several episcopal families from the place. Lately, however, by the blessing of a kind Providence, we have been encouraged by an accession of numbers to our congregation, and by the zeal



and attachment to the church manifested by those interested in her behalf.

The Rev. James Thompson, missionary in Greene county, writes—

Since last May I have preached a third time, (on Sunday, after church, at five o'clock,) several times, in the south-east part of Rensselaerville, in a village where three or four families reside, who have lately attended church at O.khill. The husband and wife of one of these families are rising of seventy years, and unable to attend church at a distance; and were one of eight families who built a church in Connecticut some years since, as the husband informed me. They were anxious to hear the gospel preached. I thought they were worthy of my attention; just standing on the verge of the grave. They had done much for the church, and were deprived of those privileges which they once enjoyed—the greatest of all earthly blessings—a preached gospel. There was a liberal attendance of the inhabitants of the village when I preached there.

Of the church at New-Hartford, Oneida county, the missionary, the Rev. Amos C. Treadway, says—

In this village, the state of the church is, upon the whole, prosperous.—It may perhaps be pleasing to be informed, that the debt of about 1000 dollars, which was owing on account of the building lately erected here, has, during the past year, been nearly, or entirely extinguished.

The Rev. William M. Weber, M. D. missionary at Waterloo, Seneca county, and parts adjacent, thus describes the prospects at Montezuma—

Montezuma, 14 miles from Waterloo, is now the scene of part of my missionary labour. My first visit was made at that place the fifth Sunday in Lent. Since that time, I have officiated there every fourth Sunday; and have also preached occasionally in the evening, after performing the usual services at Waterloo. There is now a fair prospect of organizing a church; and if the hopes of that small community are not blasted, it is hoped that, before the expiration of another year, they will be enabled to worship God in a temple consecrated to his service. To effect that desirable object, 1400 dollars are already subscribed. The same enterprise and liberality mark a few individuals there, which in more than one instance have distinguished individuals where churches have been erected in this part of the diocese.

The Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent, writes—

Little has transpired during the year to alter the general condition of the church within the region of my labours: the field is in reality much larger than one can supply; and experience confirms my former convictions, that concentrated labour is far the most useful. Occasional services may, and do, keep alive a general attachment to the church, but an increase of piety can scarcely be expected. The increasing prosperity of the medical college at Fairfield increases the number of students who there attend our service, and renders this station peculiarly interesting and important. About 200 attended the college and academy during the last winter term, a respectable number of whom were regular attendants at church.

Of the station at Perryville, Madison county, the missionary, the Rev. Joseph B. Youngs, deacon, reports—

I find, after becoming acquainted with the situation of Madison county, there is great want of missionary services. The congregations at Canastota, Canasara, and the Rapids near the Oneida Lake, have been raised up since I came into this place, a year ago, last February. Among these congregations there appears to be a growing attachment to the church. The new congregation that I organized last fall at Canastota, appears to remain steadfast, and manifests a great desire for more missionary labour. I think the three congregations that I have collected, viz. Canastota, Canasara, and the Rapids near the Oneida Lake, will afford sufficient labour for one missionary for the ensuing year.—Canastota is a beautiful growing village, lately built upon the great western canal; and I think, with proper management, we may expect something in that place that will be an ornament to the church.

The report of Mr. Solomon Davis, catechist, lay-reader, and school-master, among the Oneida Indians, gives the following account of his labours among that interesting people—

In giving an account of my labours among the Oneidas, I feel bound to acknowledge the goodness of God, and to adore his matchless grace. During the past year, eight of the natives have been added to our communion; and many others are manifesting a serious desire for the salvation which is in Christ Jesus. Since my residence among them, I have never felt more encouraged, or laboured with a greater prospect of success, than in the year past. In visiting them, I have found many of their houses to be houses of prayer; an unusual union has prevailed in the congregation; cases of intemperance have become less frequent among the

tribe in general; and there is much inquiry on the subject of religion. But this is the fairest side of the picture. There are others of a very different class, who are sunk in the lowest state of degradation and misery; a prey to intemperance, and all its consequent vices; wandering about in hunger and wretchedness. They appear to be almost totally disqualified for the reception of those truths which alone can make them wise unto salvation. May God, in mercy, deliver such "from the bondage of sin, and from the bitter pains of eternal death."

I feel a pleasure in acknowledging the receipt of a valuable box of clothing from a society of ladies at Newtown, Long-Island, forwarded by Mrs. Ann L. Bruce, for the use of the Indian scholars. Donations of this kind would be very beneficial, as most of my scholars are poorly clad, and many on this account are prevented from attending school.

From obvious causes the parochial reports afford not the interesting matter which enriches the missionary ones. Our extracts from these will be few.

Of St. Michael's church, Geneseo, Livingston county, the Rev. Lewis P. Bayard, thus writes—

The present rector has only a few weeks since taken charge of this parish. He has the pleasure to report that the vestry have contracted for a brick church, to be finished in Gothic style, 65 feet by 45. The affairs of this congregation give promise of great improvement. The rector of the parish has performed divine service on the evening of Sundays, at Avon, ten miles distant from Geneseo, and at Williamsburgh, eight miles distant. At the former of these places there are several families belonging to our church, who are very zealous for its support, and a prospect is afforded, at no very distant day, of a flourishing congregation, this being a place of considerable resort, on account of its mineral springs.

The Rev. William A. Clark, rector of All Saints' church, New-York, states—

The congregation, during the past year, has, by the divine blessing, continued to increase, although having had to encounter difficulties and trials of no ordinary magnitude. The corner-stone of a church to be 90 feet in length, and 64 feet in breadth, and of stone, was laid by the bishop on Wednesday the 3d inst. The foundation is now finished, and the building is, by contract, to be completed, and ready for consecration, by the 10th of July next. By the efficient aid of friends, and the continuance of divine favour, it is hoped that

this congregation will now become a permanent addition to the walls of our Zion.

St. Mary's and St. Ann's churches, New-York. The former of these churches is situated at Manhattanville, the latter near Fort Washington. They are both supplied by a lay-reader, a candidate for orders, (Mr. Thornton M. Groshon) who gives the following account—

The house of worship erected by the vestry of St. Mary's has been completed, and consecrated by the Right Rev. the Bishop of the diocese. Nearly two-thirds of the whole number of pews are already taken. The congregation of St. Ann's still worship in the Hamilton school house.

In the report of the Rev. Henry Anthon, rector of Trinity church, Utica, Oneida county, the following facts are stated—

Several ladies of the congregation, by the employment of the needle on an afternoon in every week, have raised, within the last eighteen months, upwards of \$100 for the benefit of the Sunday school. This congregation will also have contributed, by the end of the year, from eighty subscribers, about \$120 towards the encouragement of that highly useful church paper, "the Gospel Messenger." These facts the rector has deemed it his duty to particularize, as affording an evidence of the disposition of a parish of moderate means, to promote the general interests of the church. He indulges the hope that the statement may not be entirely without effect in "provoking" unto similar efforts others of the household of faith, whose ability to comply with the reasonable requisitions of the church, if it does not exceed, at least equals, that of Trinity church, Utica.

The Rev. John Brown, rector of St. George's church, Newburgh, and St. Thomas's church, New-Windsor, remarks—

St. George's church, Newburgh, has been much improved during the past year by the erection of a gallery and the purchase of an organ. The congregation is at present in a more prosperous state than at any former period.

Of St. Andrew's church, Walden, Orange county, the late minister, the Rev. William H. Lewis, deacon, gives the following account—

The new church in this village has been completely finished during the past year, and was recently consecrated by the bishop. The ground on which it is located, was generously given by Mr. Scofield, a

the city of New-York. It is within the limits of the parish of Coldenham, and was built with the funds, and intended to take the place of the old church of the same name. It was deemed expedient by the vestry to change the site of the church, on account of the comparative ease with which a congregation may be collected at Walden. The present neat and commodious edifice, reflects great credit on the zeal of the few episcopalians in this place.

The Rev. John D. Gilbert, deacon, minister of St. Paul's church, Big Flatts, and St. John's church, Catharine, Tioga county, writes—

After being admitted to orders, on the 11th of February last, the present minister immediately entered on his station, which embraces the town of Big Flatts, in Tioga county, also Painted Post and Erwintown, in Steuben county.—On the 17th of April, a congregation was organized on the Big Flatts; and on the 23d of May, was organized a Sunday School Society, auxiliary to the "General Protestant Episcopal Sunday School Union."—Every thing in reference to the church in this place is in a state of feeble infancy, having but just commenced its being; and that in a country where, except to a very few individuals, its principles were hardly known.—Pious tracts, and those which treat on the subject of episcopacy with clearness, are much wanted. In this place the church suffers extremely from the want of a convenient chapel, which, at present, they are not able to build; but they hope, that the great Head of the church will both "sow them in all goodness," and bring them to see better days. In the beginning of August, the minister of St. Paul's visited St. John's church, in Catharine, Tioga county, at which place he is to spend every fourth Sunday, until the first of August ensuing. This church has suffered extremely from the want of ministerial aid. The Rev. Mr. Phinney, of Ithaca, has done all that he could for their relief; but the academy, of which he is principal, and other important business, the distance of the way, together with delicate state of health, have prevented him from bestowing that attention to them which his own feelings dictated, or their necessities required. Notwithstanding these dark days that have passed over them, in which their lamp has burned but dimly, yet it has not become extinct. Their attachment to the church is unshaken, and to her alone, under God, they look for spiritual succour.

We close our extracts with the following interesting report made by the Rev. Albert Hoyt, deacon, minister of St. John's church, Sodus, Wayne county.

Soon after receiving orders, the present minister visited the parish at Sodus, and has since devoted the greatest portion of his time in promoting the interest of the church in that place. In visiting among the congregation, he has been gratified to find that an ardent desire for the extension of the Redeemer's kingdom, seemed to warm and animate the bosoms of its members, and to stimulate the friends of the church in their unwearied exertions, amidst obstacles apparently insurmountable, to complete the good work which they had commenced. The change that has taken place in the moral and religious feelings of the people of this place, within a short period, is truly animating to the labourer in the Lord's vineyard. Eighteen months ago the church was almost unknown. Since that time a church has been organized, and its friends are continually increasing; a building has been erected, and by the blessing of heaven, so far completed as to afford a convenient place to meet for public worship, such as would be an ornament and a credit to an older and more wealthy town. Two Sundays have been spent at Penfield, Monroe county, where there are a number of families who are devoted to the interests of the episcopal church, and anxious to enjoy the blessed privilege of uniting in its services. The prospects of building up a congregation here, are, it is thought, flattering, and it is presumed that a church will be organized in a few weeks. Penfield, united with Sodus, will afford an extensive field for the labours of a clergyman, and with missionary assistance, added to their own liberality, may possible make a clergyman comfortable.

For the Christian Journal.

*Society for the Advancement of Christianity in Pennsylvania.*

Of this society the sixteenth annual meeting took place on the 6th of January, 1828, when the trustees submitted their report of the proceedings of the preceding year; in the opening of which they thus forcibly and feelingly express themselves in regard to the interest which should be exerted by the society—

If we have any sensibility to the transcendent value of the blessings involved in the manifestation of Christ to the Gentile world—if we rejoice in the visitation of that day-spring from on high, which poured its radiance upon those who sat in the darkness of paganism, and in the region and shadow of spiritual death—if we, under a feeling sense of what would have

been our own condition, but for this dispensation of grace and mercy, indulge a grateful interest in its consequences, and a sympathetic concern for those to whom the full enjoyment of its blessings is not yet granted—we cannot be indifferent to the prosperity of a society which was founded upon the devout recognition, as well of the event we celebrate, as of its resulting duties, and is so admirably calculated, by its constitution, to advance the identical objects to which both have reference.

In retrospecting their labours since their last report, the trustees say—

Our hearts are possessed with the mingled emotions of regret and gratitude—of regret, that the actual results of our operations have fallen so far short, both of the exigencies of this diocese, and the abundant means with which the members of our church are blessed—of gratitude, in the consciousness of having done all which the means placed at our disposal would warrant, and in the conviction that we have been enabled to accomplish something involved in the great object of the society—the advancement of Christianity in Pennsylvania.

Regretting that the “society has not concentrated the interest, and called forth the resources of the churchmen of the diocese;” and considering that “its sole object is the dissemination of divine truth, according to those primitive and apostolic standards which ascertain the faith of the church, and to those pure forms which embody and illustrate it,” they state the position, that

insensibility to its claims, and backwardness in the promotion of its purposes, must be attributed to the want of an adequate personal interest in the great concern in which it is engaged; and to an indifference alike to the blessings of the Gospel of salvation, and to the obligations it imposes.

But, “from some auspicious circumstances,” the trustees

anticipate the prevalence of a better feeling upon the subject, and trust that the day is not distant, when Episcopalians will be roused to a sense of their duty to the church, and for the accomplishment of her high behests, will not withhold the necessary means.

The report incorporates the statements of the several missionaries in the employ of the society, from which we shall make but one extract. It is taken

from the statement of the Rev. Samuel Marks, missionary in Susquehanna and Bedford counties, and refers to the congregation of St. Jude’s church, Springville.

The attendance upon the word and ordinances of God’s house, and their devout manner of responding, creates in the heart of your missionary the most comfortable sensations. He can say, with the greatest freedom and pleasure, that the service of this church is unequalled, and that nothing, this side of the joys of paradise, afford him so much real pleasure, as the peace and prosperity of the Protestant Episcopal Church. The late episcopal question and consecration have produced an excitement even here, but, God be thanked, it is subsiding, and we all hope, that since the matter is finally settled, that our new bishop’s presence, ere long, among us, will be hailed with pleasure, and cause discord to retire abashed. Of late, the erection of a church has been strongly spoken of, and some liberal offers made, if our brethren would “rise and build.” I have reason to believe, that the time is not distant, when a third church shall raise its humble spire amidst our hemlocks, and the sound of the church-going bell will be heard, calling the devout worshippers to “Come and sing unto the Lord, and heartily rejoice in the strength of our salvation.”

To the report is appended an address delivered by the Rev. Jackson Kemper, on rising to move the adoption and publication of the report; the following extracts from which will interest our readers.

There was a time, Sir, when you stood alone—when you were the only officiating episcopal minister in Pennsylvania—the only herald of the cross on the walls of our Zion. But to that time I do not allude. At the commencement of this institution, in 1812, there were not more than 21 clergymen, (of whom but seven are now engaged in the performance of parochial duties,) and 28 congregations; we have now 62 clergymen, and 67 congregations. Then, in the city and county of Philadelphia, there were seven episcopal churches, now there are 16. Then, this diocese, compared with the other dioceses, was about the fifth or sixth in strength, it is now the second.\*

Of the 67 congregations, at least 38 have been organized since the institution of this society. And from that period to

\* The second with respect to the number of clergymen and congregations, but not with respect to members.



the present, 18 new churches have been erected; six have been rebuilt, or greatly enlarged, and five houses, once occupied for other purposes, are now appropriated to episcopal worship. In the course of the present year, new churches will be erected, and ready for consecration, at Meadville, Franklin, New Milford, Bedford, and Venango Furnace.

Your missionaries were the first episcopal clergymen who ever preached at Wilkesbarre, Pike, Springville, Harrisburg, Erie, Connelville, Lewistown, and other places. When they first visited Pittsburg, they observed a small congregation worshipping in an inconvenient house, without a chancel or a communion table. In 1825, you consecrated in that city a large and beautiful church, witnessed a zealous and overflowing congregation, and confirmed 135 persons. Its able and devoted rector reported, at the last convention, 131 communicants; and he has, we learn, many candidates ready for another confirmation. At Greensburg, your missionaries found but one family attached to the church, and that family has now left us; but there, during your last visitation, you consecrated a neat church, and confirmed 60 persons. At Wilkesbarre, our denomination was rather known of by report than otherwise, to two or three individuals. You will never, I am sure, Sir, forget the welcome with which you were received at this beautiful village, and by the congregations in Bradford and Susquehanna counties. How gratified were they at beholding their bishop! And how delightful has it been to your bosom, to find the comparative ease with which the faithful missionary, who, while he incessantly laboured, constantly looked up for aid from Him, without whom nothing is strong, nothing is holy—with what ease he could organize congregations in places where, except for a year or two before, the voice of the ambassador of our church had never been heard. And in how many instances have you perceived, I will not say with what emotions, in the remotest corners of the state, that an attachment to our sublime and scriptural liturgy was retained with fond affection by those who had been for years deprived, either of all opportunities of religious ordinances, or, at all events, of the privilege of worshipping Almighty God in the way they greatly preferred. Many worthy persons, who were thus situated, have been brought together by your missionaries, and are now in possession of those Gospel advantages for which they so long and so ardently panted.

I do not attribute all the improvements which have taken place to this society.—But the excitement it produced has, I believe, been beneficial to every church.

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They have not all received pecuniary aid, but they have all partaken of that spirit which has penetrated every portion of the diocese, and which originated under your presidency and episcopate, at the formation of this institution. The majority of our congregations, I unhesitatingly assert, owe their existence, their vigour, or their present state, to the Society for the Advancement of Christianity in Pennsylvania.

During your journeys across the Alleghany, and along the banks of the Susquehanna and the Juniata, many interesting circumstances convinced you, that individuals are to be found, in almost every part of the state, who are ready and anxious to do all that lies in their power for the promotion of the welfare and prosperity of our Zion. They only require the encouragement and the help which their more favoured brethren are so able to afford. "Give me," said a layman of intelligence and influence, "give me two or three laborious and humble missionaries, and I will establish the church in every district of such and such counties." Let us then, Sir, go forward in the name of the Lord. The cause we advocate is one in which the salvation of many souls is deeply and eternally interested. The commands, and the promises of the blessed Redeemer, urge this duty upon us in the most solemn manner. From the apostolic days, to the present time, the kingdom of the Messiah has only been extended by the most strenuous and unremitting efforts. By our decided attachment to the distinctive principles of our primitive church, by our love to the Saviour, by our hopes of immortal felicity, let us up and be doing.

For the Christian Journal.

### City Benevolence.

THE REV. John Stanford, the worthy and indefatigable chaplain to the city institutions, has made his usual annual report to the mayor and common council of this city, which has been published by their order. We have been favoured with a copy, and have read it with pleasure: and our readers will no doubt be gratified with some details from it. After a few prefatory remarks, in which is stated the dependence of the various grades of society on each other, and the whole likened to the movements of a wheel, each part performing its office, the common council itself being an important branch of the machinery, even as it

were "a wheel within a wheel," this good old man thus commences his report:—

Contrary to my most sanguine expectations, it having pleased my heavenly Father to spare me yet another year among you, to visit and instruct the poor and the miserable in your several institutions, and although but a very small peg in the wheel, and almost worn out, I am disposed to believe, that it will not be unacceptable, if I present you with a short sketch of my services in the shape of a report for 1827.

He then details his services at the

*Bellevue Chapel.*—In this place of worship divine service, morning and afternoon, has been performed every Lord's day throughout the year. Whether we consider the duties of this sacred day as producing mental pleasures to the pious mind, or as a corrective to public morals—in either, or in both cases, the worship of God performed in this chapel is of important utility. For here, the debilitated poor, who formerly had the privilege of attending the service of God in their respective churches, now find, in this house, the same services performed, which are equally calculated to instruct their minds, and afford them refreshment while beneath the shade of their poverty. While, at the same time, the thoughtless and the profligate, who have squandered their property, their health, and their talents, and now thrown upon the public charity for support—these also may learn the error of their ways, and the importance of reformation.

We insert the whole of what he says on the *new hospital*, on the *main building* of the *alms-house*, and on the *penitentiary*.

*The New Hospital.*—About ten o'clock, the matron assembles the more tranquil maniacs in the hall, usually amounting to fifty, when prayer is offered, and a discourse delivered. This service, at any rate, diversifies their scenery; for whatever is calculated to raise the dormant idea, and set it afloat, is most valuable to the lunatic; and God, the Maker of the mind, can bless the most simple means to restore its tranquillity. Without such considerations, I should deem my services to this afflicted class as totally fruitless. The upper wards are next visited; and here a different scene is exhibited. The young of both sexes, whose bloom has faded by criminal vices; persons, formerly of strong constitutions, laid prostrate by the effects of intemperance, and other evil courses; while here, too, are

found the more aged under the pangs of disease and pain, groaning out the fragments of life, some of whom had seen better days. Among these patients, I frequently meet with the penitent in tears, while others, alas! are equally regardless and hardened beneath the pressure of poverty and disease. After having privately addressed the individuals who claim my attention, I am in the habit of delivering a short discourse, which all the patients in three rooms can hear at the same time.

*The Main Building.*—Here a variety of duties are to be performed for the benefit of the numerous paupers. Once in the month, I spend a whole morning in making a general visit to as many of the wards in this extensive building as possible, and which I frequently find to produce a good effect. But, when the aged draw near is the final stage of life, I esteem it my duty to pay them my constant attention, and offer my prayer for their consolation in the prospect of immortality. Principally to gratify myself, an estimate has recently been made of the number and ages of the old people in this institution; and, as possibly a copy of the result may be gratifying to this board, I shall take leave to introduce it to your attention.

*Aged Persons in the Alms-House, November, 1827.*—Between 60 and 70, men 88, women 95; between 70 and 80, men 23, women 45; between 80 and 90, men 3, women 11; between 90 and 100, men 3, women 10. To which may be added, William Cealy,\* a white man, aged 107; Catharine Delphy, a white woman, aged 105; and Eve Brewer, a mulatto, aged 104, since dead. Total number 287.

Perhaps no other alms-house, at any one time, may produce so large a number of aged; and how indulgent is a beneficent Providence to provide for them a comfortable home, and necessary food; while they enjoy those means of instruction and consolation from the Gospel, which are calculated to soothe their last steps to the vale of death!

\* William Cealy's age is recorded in the family Bible, now in the possession of his son; has been 56 years in America; born at the south end of Wales, December 25, 1730; and his grandfather died at the age of 110, by the falling of a block of stone in a quarry where he was labouring; and supposes that his father is yet living. Catharine Delphy was born at Hamburg, married in America at the age of 30, is an active little woman, can see to sew and read without glasses, but complains that her new teeth are very soft. Eve Brewer was from Madagascar, a pious old woman; said she had two brothers in Boston older than herself, one of whom possessed the family Bible, in which all their names were recorded—she died rather suddenly.

**The Penitentiary.**—On a Lord's day morning, about twelve o'clock, immediately after service in the chapel, I visit this department. The cell-room, and others allotted for the men, are taken in course, and to the people assembled a discourse is delivered. To me it is agreeable, to observe so rough a class of men conducting themselves with so much propriety and attention during the time of service. On Friday afternoon, at two o'clock, the females are assembled in the large ward, at which time they are allowed to dress with such neatness as their means will admit. Here divine service is performed, to which they generally pay better attention than could be expected from such degraded unfortunates.

Of the school, which at present consists of 344 children, viz. 246 boys, and 98 girls, he speaks in terms of high commendation. Its improvements, since it was classed among the public charity schools, have been great, and have exerted a very beneficial influence over the conduct of the children. Our limits, however, permit us to make but the following extract.

**The School.**—From the commencement of this alma-house, I have felt a serious regret, on observing the indecorous and wasteful manner in which they were allowed to take their meals, by running from their school to the nursery, grasping their allowance of bread and meat in their hands, returning with it to the yard, eat what they chose, and throw the rest away; this I have often witnessed. Now, the habit is corrected, and a different practice is adopted. They walk in procession from the school to the eating-room in silence, stand in order at the table until one of the elder boys repeats a grace, when all partake of their meal without waste; and when finished the same boy returns thanks, and at a proper signal, they are permitted in the same regular order to return to the yard for their diversion. At supper the same order is observed; and when the children are prepared for bed, they are all required to attend evening prayer. The same boy, who is appointed for the week, takes his station at the table, reads a psalm out of the Bible, they all sing an hymn, a prayer is read, and in silence they retire to rest.

The debtor's prison continues to Mr. Stanford, as very appropriately termed in his report of the preceding year, a blank.\* He has "not had an opportunity of performing service in

the prison for two years."—And the keeper has repeatedly informed him, that the disposition of the debtors "is so averse to any thing of a serious kind, that it would be fruitless to open the chapel door." What a deplorable picture of insensibility!

#### Memoir of the Rev. ABIEL CARTER.

AT the request of the wardens and vestry of St. Paul's church, Augusta, Georgia, the rector, the Rev. HUGH SMITH, delivered in that church, on Sunday morning, the 11th of November, 1827, a sermon on the death of the Rev. ABIEL CARTER, rector of Christ church, Savannah, which is published in the Gospel Messenger, and Southern Episcopal Register, for February, 1828. From this sermon we extract the following memoir of that faithful and lamented servant of the Lord.

"The Rev. Abiel Carter, whose sudden and afflictive removal has called forth our united regrets, was a native of Concord, New-Hampshire. He was born of reputable parents; and although his family are unknown to your preacher, yet he has ascertained, that they have always maintained a fair and honourable standing in society. In very early life, he appears to have been destined for commercial pursuits; but this intention having been abandoned, he afterwards enjoyed the advantages of a preparatory academical course, and then became a student and a graduate of Dartmouth college. Having completed his collegiate course, he turned his attention to the law, as his future profession. But it was not congenial to his taste or feelings. With that tact which distinguished him through life, he discovered its unsuitableness to the construction of his mind and the bent of his disposition, and therefore abandoned it. Providence had destined him for another, and, we may be permitted to add, a more useful sphere of action. He was not to be permitted to spend the brief term of his allotted earthly existence amidst the jarrings and the tumults of human litigation. He was to be a man

\* See Christian Journal, vol. xi p. 74.

of peace—a man of God!—and to the attainment of this high and holy character his attention was providentially directed. How, or when, his serious impressions commenced, I am not prepared to say. But from his own lips have I repeatedly heard the declaration, that his first religious views were widely different from those that he subsequently embraced. His prejudices against our church were strong and deeply rooted. They had been imbibed in childhood, and fostered in youth. He had been nurtured in traditional and hereditary dislike of *episcopacy*, under any circumstances of its existence. He thought that the American daughter must of necessity bear the features, and inherit the disposition, of the British mother, from whose frown and whose sway his forefathers had fled. He knew not, that it was in the *political circumstances of the age and country*, and not in the *nature or character of episcopacy itself*, that all that had savoured of former persecution had taken its rise: nor did he know, that the *spiritual system, the essential part of episcopacy*, might exist utterly independent of any connexion with political dominion, wholly devoid either of the spirit or the power of persecution. But on these points he was to receive instruction. There was something in the system in which he had been educated, from which his discriminating mind, and his benevolent heart, turned with disappointment. He could not look with complacency on the stern, repulsive features of rigid Calvinism. He could not reconcile its glaring contradictions. He sought for another system, in which piety might go hand in hand with reason, and which his judgment might approve while his heart was warmed. He found it in *that form of doctrine* which he subsequently so cordially embraced, and so fully adorned. He was surprised to find the church so widely different from the representations of her adversaries. He examined her polity; he investigated her doctrines; he listened to her sublime, chastened, touching liturgy. The more he examined, the more he admired; the longer he listened, the more was he charmed. All that he

saw, and all that he heard, served but to carry conviction to his mind, and comfort to his heart. *Here* was an ark, in which the weary wanderer at last might rest. His decision was formed. He felt, that in *her* communion he could best advance the interests of the Redeemer's kingdom. He studied for her ministry, and at her altar received the apostolic *'imposition of hands'*, which consecrated him to the ministerial office. About this time my acquaintance with him commenced, during his residence in the city of New-York. While there, he formed a matrimonial alliance with a lady,\* in all respects qualified to increase his domestic felicity, and his public usefulness—with whom he lived in the tenderest and holiest union—until now that a mysterious Providence hath called them to enter, almost at one moment, into glory: constraining us to say, *'they were lovely and pleasant in their lives, and in death they were not divided.'*

“At this time the fulness of his excellency had not developed itself. *His* was a mind which required the stimulus of necessity, of high and commanding duty, and a sphere of independent and unfettered action, to make it put forth *all its powers*. His first regular ministerial settlement was at Pittsburg, Pennsylvania, where, it is believed, that he established for himself a good report, and gave the assured pledge of future and increasing excellence. From that place he removed to Trenton, New-Jersey, where he gave a still brighter promise of ministerial usefulness: and to those who there sat with delight under his ministry, was our sister city in this state indebted for those representations of his worth and ability, which led to his call and settlement among them. And from this period, brethren, I may date the commencement of a closer acquaintance, and more sacred friendship with him, which increased year by year, and continued without interruption until its recent cruel severance by death. The same

\* “The daughter of the Rev. Abraham Beach, D. D., formerly assistant rector of Trinity church, New-York, now residing at New-Brunswick, New-Jersey.”



sacrifices, the same duties, the same interests, the same anxieties, attached us to each other. We had alike bidden adieu to the friends of earlier days, to the homes of our youth—and we were fellow labourers in a vast and interesting vineyard, in which it was emphatically true, that ‘*the harvest was great, but the labourers few.*’ A more efficient fellow labourer I could not have desired. Through his aid a plan was carried into effect, which had been long and anxiously cherished—the organization of the church in this diocese—and its union with the great body of the church throughout the Union, by representation in the General Convention.

“Our diocesan constitution bears largely the impress of his mind. In the various discussions connected with the adoption of that instrument, and in all the other concerns of the church in this state, it is satisfactory to me to remember, that we never differed for a moment on any point even of expediency. There was a coincidence of views, which rendered inexpressibly pleasing our ministerial intercourse. But death has effected, what discord could not. *He is gone!* And this day I feel I am desolate indeed! One aged brother\* can scarcely share in my labours! Another more youthful friend and brother,† esteemed and beloved, feels his heart yearn, and his affections turn to the land of his nativity! He who bore with me the burden and the heat of the day, sleeps in his narrow grave! And, in the sadness of a troubled heart, I could this day almost exclaim, with an afflicted prophet of old, ‘*I, even I only am left,*’ and yet I am not alone, ‘*for thou, O God, art with me!*’

“His last earthly location was indeed happily adapted for the display of his talents and usefulness. A wide sphere was here opened to him, and it elicited all his energies. He was called to labour among a people cultivated in mind, refined in manners, warm in heart; a people who, although few in number, in despite of repeated difficul-

ties and discouragements, had persevered in their pious effort to build up the church. Scarcely had they heard the sound of his voice, and discovered the manner of his preaching, before they all felt and declared, that *this* was he who should repair their temple, and call in the scattered worshippers. ‘A wise master builder,’ he has fulfilled their high expectations. Their temple has arisen from its ruins! *but he, its builder and beautifier, where, O where is he?* You will naturally, brethren, expect something more than a detail of the circumstances of his life. Let me endeavour, then, to give you some faint idea of his Christian character. Previously, however, it is proper for me to add, that he was a member of the Masonic fraternity, strongly attached to the principles of the order, and warmly beloved by his Masonic brethren.

“As a *man*, he was naturally of an ingenuous, cheerful, and social disposition. There was nothing of *reserve* or of *suspicion* in his nature. His manners were bland and conciliating, yet still consistent and dignified. Youth was not constrained to repress its smile in his presence, and yet the aged and the pious found enough of gravity to comport with his sacred character and office. He was the very life of the social circle; yet his cheerfulness never degenerated into *levity*, nor unfitted him for the timely introduction, and impressive enforcement, of grave and edifying topics. As a *Christian*, he was *consistent, zealous, and practical*. His religion was not the religion of moroseness or of gloom. It was the ‘reasonable service’ of a well trained mind, and the warm offering of a devoted heart. It was ‘without *partiality* and without *hypocrisy*; full of mercy and good fruits.’ As a *ministry* he was most devoted. He remembered, that ‘unto this work he had been set apart,’ ‘He gave himself wholly unto it,’ and ‘his profiting was manifest unto all men.’ His *heart* was engaged in the duties of his office. *They were not his task, but his delight.* As a *pastor*, he was almost beyond praise. If you would know his value in this respect, you must visit the desolate and mourning flock of which *he* was the good

\* “The Rev. Mr. Samuel Strong, of Oglethorpe county.”

† “The Rev. Lot Jones.”

shepherd. You must ask the once *guilty*, whom he reclaimed—the once *ignorant*, whom he enlightened—the *wavering*, whom he confirmed in their holy faith—the *pious*, whom he faithfully fed with the bread of life—and, above all, the *mourners*, with whom he wept as they wept, and into whose hearts he poured the oil of consolation. Oh! be assured, it was not the loss of an *ordinary pastor*, that extorted such a loud burst of sorrow from a whole mourning people; it was not for an *ordinary pastor*, that ‘rivers of tears’ flowed down so many cheeks. But here, I need not enlarge. His best eulogium is the deep grief of his people. His record is in their hearts—he will live in their remembrance!

“As a minister of the *Protestant Episcopal Church*, he merits special attention. The vow which he made, when he was admitted to minister at her altars, seems to have been engraven on his heart, and was ever religiously observed in his life. To her *doctrine, discipline, and worship*, he was strongly and affectionately attached. He was one of those who believe *the church* to have been *divine* in her *origin*. He traced up the commission of her ministry to the appointment of her Divine Founder and Head. So far did he carry his views on these points, that, on an occasion well remembered by many of you, in this *very pulpit*, he seemed, even to the minds of his brethren in the ministry, almost to have advocated sentiments indefensible and overstrained—while, however, the subsequent more guarded statement, and more full explanation of his meaning, proved that he had only strongly urged that most wholesome truth, which it is the prevailing tendency of the age to undervalue, *that the Church is the institution of Christ, not the mere creature of human expediency*. Never, either in public or private, did he shrink from the open, manly avowal of her peculiar and distinguishing doctrines. He delighted publicly to vindicate her aspersed fame, and to urge her powerful claims. The praise of reputed liberality was not enough to bribe him to silence, when he felt it his duty to speak. Again and again have I heard

the declaration made by his parishioners, that they were comparatively ignorant of the doctrines and excellencies of their faith, until his clear and fearless statements fell upon their ears. Yet, with all this, no bigotry was mingled. He was the defender and the advocate of his own sentiments, not the unprovoked aggressor upon the religious rights and privileges of others. His fidelity severed none of the tender charities of life. Hence, even his religious opponents could listen to his polemic discourses without either angry or wounded feelings. They admired his candour, and respected his firmness, even if they were unconvinced by his arguments. His example affords another proof, that true liberality demands no sacrifice of honest conviction; that it neither seals up the lips from the utterance of truth, nor bids them utter the popular cry, that there is *no difference* between the various denominations of Christians. He respected and admired piety wherever he found it—but he would not sanction error even though recommended by piety itself. He asked it not of others, to keep back their views of doctrine, or of discipline, through deference to him; but he challenged for himself the same rights which he accorded to them. Experience, it is believed, will ultimately prove *this course* to be the best preservative of mutual peace between the different and conflicting parties of the Christian world, as well as the surest passport to general respect. It may not win the plaudits of the multitude; but it will satisfy conscience—it will extort the respect of the consistent of all denominations. It was so in the case of our departed brother. He left the world at peace with the world—*rejoicing in his own faith*, but *full of charity for others*. His mourners were not his *own people alone*. Others, who were not of his fold, bitterly bewailed his death. The knell of his departure fell suddenly and solemnly on every ear. All felt that a *Christian* was removed; that ‘a great and good man had fallen in Israel that day.’

“His general philanthropy, and his Christian charity, were such as to have rendered it impossible for him

ever to have become a *party man* in the religious world. He could not, perhaps, ever have gone all lengths with the violent of any party; for he was always ready to exercise towards those from whom he differed, that 'charity which thinketh no evil, and is kind.' Still he was decided in his views, both as to *doctrine* and *discipline*. In regard to the former, he was most firmly and rootedly *anti-calvinistical*—in regard to the latter, he must as certainly be ranked among the most strenuous advocates of *primitive discipline and order*. Of this I have the most abundant evidence, in his frequent and well remembered converse, and in his various letters now in my possession. His well disciplined mind had taken a calm and full view of subjects which now begin to assume great importance, and to excite fearful interest. Like good old Eli, for the ark of God, were indulged his holiest anxieties. He expressed these anxieties with frequency and pathos. Yet he tempered them by a thorough conviction of the practical good sense which he believed to exist in our communion, and especially by a firm reliance upon the aid of him, whose promise it was, 'Lo! I am with you always, even to the end of the world.' But, oh! the peace of the Church of the Redeemer was indeed near his heart. Every attempt at disunion filled him with bitter regrets, and excited his unsparing reprobation. The language that was continually prompted by his engaged heart, was this, 'O! pray for the peace of Jerusalem! They shall prosper that love thee! Peace be within thy walls, and prosperity within thy palaces.' Happily, *now*, his anxieties are for ever at an end. He hath entered the '*Jerusalem above*,' in which is perfect peace. The church militant had his latest earthly cares and labours—henceforth he is numbered with the Church of the redeemed, whose names are written in heaven!

"Of the character of his preaching, it will be unnecessary for me to give you a laboured description, for you have heard him yourselves. Briefly, however, let it be stated, that it was marked by *force* and *impressiveness*, rather than *brilliance* and *show*. He

was a 'faithful ambassador of the Lord Jesus;' delivering with fidelity and plainness the message with which he was charged. He emphatically 'preached Christ Jesus and him crucified;' and fully declared the whole counsel of God. In his discourses, no frigid ethics took the place of Christian truth; no idle speculations amused those whose souls were intrusted to his charge. He fed his flock with 'food convenient for them.' As far as I may be permitted to judge from my own recollections, and from the consentaneous remarks of his stated auditors, he excelled in the explanation of scriptural truth, and in its practical enforcement upon the heart and conscience. He had a singular felicity in disengaging his subject from difficulties, and in presenting it *simply, plainly, and clearly* to the mind; while in its improvement he applied it closely, I had almost said *individually*, to the respective cases of his people. The secret of his *power as a preacher*, then, was his 'manifestation of the truth to every man's conscience.' He was indeed 'a workman that needed not to be ashamed, rightly dividing the word of truth.'

"Many, even in the sacred profession, at first attract notice and admiration: but, 'having no root in themselves, endure but for a time'—and when the charm of novelty has ceased to operate upon their hearers, and the excitement of a new situation has lost its influence upon themselves, sink into languid inaction, or quiet insignificance. It was not so with *him*! His course was marked by constant and progressive improvement. His mental vigour seemed to increase by mental exertion. He, indeed, 'went from strength to strength.' In point of knowledge, of usefulness, and of sanctification, his path 'shone more and more unto the perfect day.' His best efforts were his last efforts; his best days his last days. His 'bow abode in strength,' even to the last. But in the midst of his usefulness he was removed by the stroke of his God. His 'sun went down while it was yet day'—while we looked for increased and increasing brightness, behold, darkness and the shadow of death! The cloud covered him;

and he was hidden from our sight. To us, O how untimely, how ill-appointed seems his removal! Had he gone sooner, we are ready to say, *friendship* would not have formed from him such high expectations—affection would not have clung to him with such fond devotedness. Those strong ties would not have been formed, which now have been severed, as though in mockery of human expectation. Or, had he been longer spared—he would have fulfilled these high expectations, and have discharged the duties that seemed to demand his stay—Ah! my brethren, who are *we*, that we should thus exalt ourselves against God, and say unto him, What is this that thou hast done? Rather let us say, with the submission of patriarchal Eli, ‘It was the Lord! he hath done what seemeth him good!’ Behold, it was *in God’s time that he went!* and assuredly that was the right time. He went in the fulness of his earthly fame—and in the ripeness of his Christian preparation!

“And, Oh! what a death did he die! If there be any thing that can soften the anguish of such a bereavement, it is the holy peacefulness of such a death. The removal of his dearest earthly treasure, prepared him for his own. In *her* loss, he felt as if he had virtually lost all. Yet even *then*—when all the feelings of the man were in exercise; when all the deep fountains of his grief were broken up, we hear of no murmurs that escaped his lips. He was crushed to the earth! but, in the quietness of his misery, he humbled himself beneath the mighty hand that lay so heavy upon him. As though the charm of life were broken, and the desire for its continuance extinguished, he bowed his head in meekness, and seemed but to ask, *that he might also go!*

“Feeling within himself the premonitory symptoms of dissolution, he predicted his speedy departure; and with the solemnity of assured conviction, delivered his dying charges to surrounding friends; while they fondly hoped that this was but delusion, and that all would yet be well. A few brief hours proved that he was not deceived, and that death had already set his seal upon his manly form. But then

came his triumph! Mine eyes beheld not the scene: but I will describe it to you in the language of a Christian friend and brother, who watched with him even to the last. ‘I witnessed (says he) the last gasp—and almost saw the ascending spirit take its flight. He never expressed the least wish to recover. For the last forty-two hours before his death, he was perfectly rational, and in as full exercise of the powers of his mind, as at any period of his life. No idea appeared to give him greater pleasure than that of meeting his beloved wife, that angel in heaven, as he called her; and in expressing it, his countenance glowed with the most delightful emotion. I never shall forget the expression of his features. There seemed to be something unearthly in his whole appearance. His mind was as composed as it possibly could be; he, however, said but little. At one time, in reply to my inquiry respecting the state of his mind, he said, I am perfectly happy, I could not be more so; but I have none of the triumphs of enthusiasm. My confidence is placed in the Lord Jesus Christ. He then repeated the Apostles’ Creed, as expressing the truths which afforded him the most support.’ Having given this decided consolatory testimony to the faith of his Lord, and to his own hope in its promises, he fell asleep in Jesus, and entered into rest. Mark the end of the perfect man, and behold the upright; for the end of that man is peace!’

“Such a departure is indeed blessed beyond all human estimation! It bequeathes treasures of consolation to the survivors—it is the token of assured glory to the dead. It seems to compel us to say—‘It is the Lord; let him do what seemeth him good.’ It makes us almost envy those who have thus ceased from mortal toil, and entered into rest. We may *lament as men*—but we at least have the consolation of *Christians*. Behold! this consolation is *ours*! ‘Our brother walked with God: and he is not, for God hath taken him!’ He *went quickly*—but he *went peacefully*. His Master came suddenly, but ‘coming suddenly,’ ‘he found him watching.’ ‘His loins were girded,’—



'his lamp burning,'—he put off the garments of the flesh, and entered into that kingdom, which 'flesh and blood may not inherit.'—Still would we linger around his grave, and utter the voice of complaining! Still are we shocked that he passed so suddenly from among us! Ah! rather should we for that very reason bless him who 'doeth all things well.' It was a mercy that pale disease did not gradually triumph over the failing energies of life. He died in 'his full strength—his eye not dim—his natural force not abated.' The last recollections of earthly friends, are marred by none of the fearful harbingers or accompaniments of death. They are recollections full of satisfaction. He carried all his earthly honours with him to the grave itself: and then, 'through the very grave and gate of death,' passed, we trust, to the better honours of a better world. Truly—for him 'to live was Christ, and to die was gain.'

"From unavailing regrets for him let us pass then to a profitable concern for ourselves. 'He will not return to us; but we shall assuredly enter that valley of the shadow of death, through which he has already passed. His removal, therefore, should be a solemn warning to us. It reminds us that in the very midst of life we are in death.' Since I last addressed you, a similar warning has been given in another and a distant diocese. A venerable father in God,\* almost in the very act of his official duties, was suddenly called to 'give an account of his stewardship,'—and they to whom he was a faithful steward of the mysteries of God, are left to sorrow. It would seem indeed, as though judgment had begun at the 'house of God!' Where, oh where shall it end! When your shepherds are thus smitten, then do ye of the fold take heed. You have seen, how a believer can depart: but thus to depart, is the privilege of the *believer only*. 'All of you shall die like men;' and to 'some, death may be nigh, even at the door!' but remember, that the 'righteous only have hope in their death,' and that '*blessed only are the dead who die*

*in the Lord.*' Turn ye then, oh turn to the Lord your God—make your peace with him, through a once crucified, but now pleading Saviour. 'Be ye also ready'—'lest your Master come in an hour that ye think not of'—and 'so ye perish from the way.' Amen.

For the Christian Journal.

#### REMINISCENCES—No. II.

*Extracts from Humphreys' History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.*

"ANOTHER most signal instance of royal favour was shown to the plantations by their majesties King William and Queen Mary; a very noble design was laid, of erecting and endowing a college in Virginia, at Williamsburg, the capital of that county, for professors and students in academical arts and sciences, for a continual seminary of learning and religion; a stately fabrick was intended, and partly raised for that purpose; a royal charter was given, with ample immunities and privileges; and a public fund was allotted for the endowment of it, and a president appointed with an honourable salary, and the college, in honour of the founders, called William and Mary College. But soon, after about half the intended pile was raised, before it was furnished with professors and students, or advanced itself above a grammar school, all that was built of the college was unfortunately destroyed by fire. Her late majesty Queen Mary, of pious memory, showed so hearty a zeal and affection in promoting this work, it would be great negligence or ingratitude in a writer, not to remark what a bishop of our church justly observes upon this occasion. 'Her majesty took particular methods to be well informed of the state of our plantations, and of these colonies that we have among the infidels. But it was no small grief to her to hear, that they were but too generally a reproach to the religion by which they were named, (I do not say which they professed, for many of them seem scarce to profess it.) She gave a willing ear to a proposition that

\* Right Rev. Dr. Kemp, Bishop of Maryland.  
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was made for erecting schools, and the founding of a college among them. She considered the whole scheme of it, and the endowment which was desired for it. It was a noble one, and was to rise out of some branches of the revenue, which made it liable to objections. But she took care to consider the whole thing so well, that she herself answered all objections, and espoused the matter with so affectionate a concern, that she prepared it for the king to settle it at his coming over. She knew how heartily he concurred in all designs of that nature; nor indeed could any thing inflame her more than the prospect of setting religion forward, especially where there were hopes of working upon infidels.

"This act of royal favour made Bishop Compton exert all his power to promote the work, and therefore, for the more orderly settling all church affairs in Virginia, he appointed the Rev. Mr. James Blair his commissary there; and soon after appointed the Rev. Dr. Bray his commissary in Maryland. Upon this occasion, Queen Mary again extended her royal bounty, and gave £200 a year during her life, to support missionaries. Her royal highness, the Princess Anne, of Denmark, contributed liberally; several of the nobility, and many others of the clergy and gentry, did make such generous contributions towards carrying on this work, that several missionaries were sent and supported in the colonies. Dr. Bray, especially, was enabled to do many public services in Maryland, to settle and procure a support for several new ministers, to fix and furnish some parochial libraries, and to provide schoolmasters, very much to the advancement of religion in those parts. The particulars of which need not to be repeated here, since the reverend doctor hath himself given the public a very fair and satisfactory account of his proceedings.

"While thus this good work was just kept alive by a few private persons, an incident happened which occasioned a charter to be obtained, and the rise of this society. Dr. Stanley, archdeacon of London, now dean of St. Asaph, who had been one of those who contributed, and usually stirred

up others to promote this design, happening to recommend this charity to a late great prelate's\* lady, as deserving her bounty for its support, he was told by the bishop, that though his intentions were very commendable, and the work worthy all encouragement, yet the methods he used to carry it on, were not in law strictly justifiable, but that it was necessary to have a charter to render the management of this charity safe and secure. The doctor saw presently, upon reflecting, the objection was very just; but this difficulty did not make him cease from any further endeavours. He was very hearty in promoting this work, and therefore resolved to make application where he had hopes to get the difficulty removed. He acquainted Archbishop Tenison and Bishop Compton, with the objection which had been started; upon which the archbishop, moved to think so Christian a work should be stopped, replied with more than usual earnestness, *Then we must have a charter.* And soon after, he did so effectually represent the religious wants of the plantations to his majesty, that a royal charter was granted, and this society erected.

"This truly was an action suitable to Archbishop Tenison's public spirit and honest zeal for the Protestant religion, and exceedingly becoming his high station and authority in the church. The American colonies sure, can never without the greatest veneration and gratitude, remember him when they shall many ages hereafter, feel the happy effects of having the Christian religion planted among them, and reflect, how hearty and forward Archbishop Tenison appeared, to obtain that charter which gave life and authority to so glorious an undertaking: nay, that his zeal and spirit did not rest here; he continued to promote and guide by his wise counsels, the affairs of the society; he paid them an annual bounty of £50 during his life, and at his death bequeathed them a £1000 towards the maintenance of the first bishop that should be settled in America."

\* Bishop Burnet.

"The society thought they had now made a promising entrance into the discharge of the trust committed to them, and from the zeal of their members, and other corresponding gentlemen, had hopes of gaining a fund sufficient to make a first step in so great a work. They were acquainted with the general condition of the colonies with regard to religious affairs, but thought this knowledge not sufficient to proceed upon. They made inquiries of all proper persons, merchants and others here, and wrote to governors, congregations of people, and other persons of distinction in the plantations, for a more particular account of the state of religion in the American colonies; that by such a distinct information, they might more suitably apply their help where it was most wanted and most desired.

"And they received indeed from thence, a more melancholy account than any their fears could suggest, several relations setting forth, that *the very Indian darkness was not more gloomy and horrid than that in which some of the English inhabitants of the colonies lived.* Such as did truly verify this observation in the charter: 'Some colonies and plantations wholly destitute and unprovided of a maintenance for ministers, and the public worship of God; and for lack of such support and maintenance, many of the subjects of this realm want the administration of God's word and sacraments, and seem to be abandoned to atheism and infidelity; and also for want of learned and orthodox ministers to instruct them in the principles of true religion, divers Romish priests and jesuits are more encouraged to pervert and draw them over to popish superstition and idolatry.'

"The society, upon their first engaging in this work, presently perceived it consisted of three great branches, the care and instruction of our own people, settled in the colonies; the conversion of the Indian savages, and the conversion of the negroes. The English planters had the title to their first care, as brethren and countrymen, as having been once Christians, at least their parents. Besides, it would be ineffectual to begin with an attempt to

convert the Indians and negroes, and to let our own people continue in their gross ignorance, or supine negligence of all the duties of Christianity: for both the former sorts of men would necessarily take their first impressions concerning Christianity, from the English; and when they found them pay so little obedience to the laws of the Gospel, must either neglect it as an unprofitable labour, or hate it as a heavy imposition.

"The society began, therefore, with the English, and soon found there was more to be done among them, than they had as yet any views of effecting. The reader shall here have a small sketch of the state and condition of each colony, formed from accounts, the governors and persons of the best note, sent over to the corporation: for surely, the mere relation of the state of these countries, must raise a very affecting reflection in a person of a serious spirit; when he observes such great numbers of people in the colonies, living without any ministration of the Gospel in many places. If he should only consider them as now, in their present condition; the people very numerous, the countries exceedingly large, the climates healthy, the soils very rich, the rivers large and navigable hundreds of miles up into the main land, the harbours many, capacious, and safe: these are great natural advantages, and capable of vast improvements by industry. But if the reader should carry on his thoughts further, and consider them as a thriving people, colonies which may grow up into powerful nations, and that from these small beginnings what a mighty English empire may one day flourish in those parts—can it seem an indifferent thing, a small matter, to any true believer, whether so great people (for such they may one day be) should be Christians or not?"

#### Albany

Was founded in 1612. Its population in 1712 was 4000, in which number there were 450 slaves.

In 1796 the population was 6021, and the city contained 882 houses.

In 1820 it contained 12,630 inhabitants.

At the present time it is supposed to have a population of 20,000.

*New-York in 1729.*

WE copy the following article, which, we doubt not, will be interesting to many of our readers, from the *New-York Mirror*.

"The city of New-York, 40 years previous to the revolutionary war, was inferior, in size and population, to what is now termed a thriving village. By a reference to Lyne's map, published in 1729, it will be seen that Broadway then extended north-eastward no further than its present junction with Chatham-street, which was called the 'high road to Boston;' and that an unseemly rope-walk occupied the sites of those splendid edifices which now front the Park. It will also be seen, that the present populous region comprising parts of Roosevelt, James, Oliver, Catharine, and Oak streets, together with Batavia-lane, was at that period an impassable bog, denominated 'Swamp Meadow,' being almost wholly covered with stagnant water.

"An arm of this little lake extended across the 'high road to Boston,' under a small bridge, and thus formed a communication with a large pond of fresh water which then covered the ground now occupied by the State Arsenal, and the streets in its vicinity, since known by the appellation of the 'Collect.' This, in its turn, had explored a channel in a north-western direction, (in a line with our present Canal-street,) and occasionally mingled its waters with those of the majestic Hudson.

"In the fresh pond just alluded to, near its south-western margin, rose a small green island, on which was erected a powder-house. The site of this magazine (which remained there until the year 1797) is now occupied by the buildings in Pearl, opposite the head of Collect-street, from whence a low wet marsh extended nearly to the spot where the Manhattan water-works are now in operation.

"A little west of the present site of Chatham Theatre, was a windmill—but all beyond, towards the North River, was woods and fields. The present Park was an open common; and all that region west of Broadway, be-

tween Cortlandt and Duane streets, was denominated King's Farm, and considered by the citizens as 'a great way out of town.' Here the young men used to spend their leisure hours in playing cricket; and here the romantic lover could enjoy a pleasant solitary ramble, by moonlight, with the fair object of his affections. Many of the more venturesome belles would sometimes consent to extend such evening excursions as far as the Garden and Bowling Green, near the spot where Warren and Greenwich streets now intersect each other; but, on their return, seldom escaped a severe reproof from their careful mothers for such temerity.

"On extending their view to a more southerly part of the map under inspection, it will be seen, that, at the foot of Broadway, just below the present Bowling Green, (then called the Parade,) stood Fort George, an ancient fortress, within whose walls were situated the governor's house, the secretary's office, and a house of worship, called the King's chapel."

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*For the Christian Journal.*

*Bishop Hobart's Letters.*

## HIS EVANGELICAL PRINCIPLES.

WE scarcely recollect a period in the history of our church when the ungodly spirit of detraction, under the mask of zeal for the Gospel, has gone forth with a more malignant and desperate determination to be undaunted by worth and piety, however signal, than in the present day. Among those whom it has answered the purposes of party violence thus wickedly to attack, is the distinguished prelate whose name is placed at the head of this article. Accusations most deeply affecting his character as an honest and faithful professor and promulger of the truth as it is in Jesus, have been industriously circulated. Professing churchmen, thus unworthily and ungratefully traducing one of the best friends, and most faithful advocates, of their church, have encouraged others whose hostility to the true character and interests of that church, is more open and candid,



because of their belonging to other communions. Thus have measures been adopted to poison the public mind, which require that the falsehood be exposed. In this state of things, we are happy that the bishop, with his characteristic candour and frankness, has published, in his own name, a refutation of the false charges, in one of the papers which have so industriously endeavoured to injure him. We subjoin his letter from that paper, the *Philadelphia Recorder*.

"Sir,

"The *Philadelphia Recorder* of Saturday last has been shown to me, in which you state that I denounce, as 'the dogmas of modern theology,' the following doctrines, and utter a proscription against those who hold them: 'Man's utterly lost and helpless state by nature; his justification by faith alone for the merit of the life and death of the Son of God; and that spiritual regeneration, or *change of heart*, in virtue of which every true believer becomes a new creature in Jesus Christ.'

"The charge of denouncing these doctrines is so serious, that I deem it due to my official character to repel it, and to state that I hold, entirely and sincerely, without any mental reservation or equivocation, the doctrines which you represent me as denouncing. I have no objection to the terms in which you express them, with the exception of a single word. I am ready, at all times, to avow, as fundamental and distinguishing doctrines of the Gospel, 'man's utterly lost and helpless state by nature; his justification by faith alone for the merit of the life and death of the Son of God; and that spiritual *renovation*, or change of heart, in virtue of which every true believer becomes a new creature in Christ Jesus.' I substitute *renovation* for *regeneration*, agreeably to the authority of an apostle, who distinguishes between 'the washing of *regeneration*, and the *renewing* of the Holy Ghost;' and also of our church, who directs her baptized members to pray 'that being *regenerate*, they may be renewed.' By *baptismal regeneration*, I do not mean a change of heart, but a change of rela-

*tionship, or state, or condition*; in accordance with our church, who declares in her Catechism, that in baptism we are 'called into a state of salvation,' and 'made members of Christ, children of God, and heirs of the kingdom of heaven.'

"It has been my sincere object, faithfully to enforce these doctrines publicly and privately, from the pulpit and from the press. And I am confident, that there is no passage in my publications which, in connexion with the context, and fairly interpreted, can be made to militate against them. In my *Companion for the Altar*, which I first published in 1804, these doctrines are stated minutely and fully. In that work, I thus represent man's natural condition—'Consider thyself, while unrenewed by grace, as obnoxious to the displeasure of that God, who, from the essential holiness of his nature, must ever regard sin with abhorrence.'—'Inheriting from the first degenerate Adam a fallen and degraded nature, thou mayest derive from this glorious Representative, the Divine Saviour of mankind, pardon, holiness, everlasting life.\*' Again, 'The work of sanctification, by which the soul is redeemed from sin, and reinstated in the divine image, is, in its commencement, its progress, and its consummation, conducted by the agency of the Spirit of God.†' Further, 'The holy sacrament of the supper presents the Saviour offered up an Almighty victim for sin. His sufferings and death are represented as the meritorious cause of our redemption. The only fountain of pardoning mercy, and redeeming grace, is opened in his body and blood.'—'The penitent who is awakened to a sense of his guilt, and subjection to sin, will never experience rest or peace, until he heartily embraces the truths that the blood of the Saviour is all-sufficient to cleanse from sin, and his grace all-powerful to redeem from its dominion.‡'

\* "Companion for the Altar, 4th ed. pp. 56, 57."

† "Companion for the Altar, p. 79. Explanation and Enlargement of the Church Catechism, pp. 91, 92, 93."

‡ "Companion for the Altar, pp. 84, 85."

"In the Explanation and Enlargement of the Church Catechism, which I have recently published, it is said that 'we are born in sin, and the children of wrath,' as 'inheriting that corruption of nature which, 'inclining to evil,' deserves 'God's wrath and damnation.' (Article 9th of the church.) Again, 'Those who, by baptism, are born into a state of grace, *must become new creatures*, must crucify the flesh with its affections and lusts, must be created in Christ Jesus unto good works, in order to inherit the kingdom of glory,' and 'this death unto sin, and new birth unto righteousness, is effected by the power of the Holy Ghost.' Further—the catechumen is made to say, that, as a member of Christ, 'I should believe in Christ with all my heart as my Saviour—which implies, that through his merits my sins are pardoned, and my services accepted.'

["In the address to the convention, but a few weeks before my sermon, and which the reviewer must have seen, I urge the clergy to adhere to the institutions of our church, because, among other reasons, 'they set forth and enforce those great doctrines which constitute the Gospel the power of God—the sinfulness and guilt of man—his transformation by the renovating influences of the Divine Spirit—his salvation only through the merits and grace of a Divine Mediator.']\*

"Soon after the appearance of the Companion for the Altar, the Rev. Dr. Mason inserted animadversions on parts of it in the Christian's Magazine, and he had the candour to acknowledge, that Bishop Hobart dwelt with interest and force on the nature and efficacy of faith. You omit to mention, that the Christian Observer, in the review of my two volumes of sermons, gives me credit for maintaining the very doctrines which you assert that I denounce; while you quote those parts of the review only which censure *particular expressions*, whether justly or not, it is

not my purpose to inquire. And you also omit to state, that the editor of the Christian Observer published, in one of the numbers of that work, one of my sermons on 'doing all in the name of Jesus.'

"Your charges against me in respect to character, temper, and policy, I do not mean to notice. If true, I am utterly unworthy, privately and officially, of respect, of confidence—and am cut off from all title to the character and hopes of a Christian. If true, it is then difficult to account for the fact, that a bishop, who is thus unconverted, formal, heretical, dogmatic, and tyrannical, enjoys (he knows) the affections of many valued friends, and (he trusts) the confidence of a large, and, by God's blessing, peaceful and flourishing diocese.

"If these charges are *not true*, I leave you to determine on the responsibility which you have incurred to a higher tribunal than that of man.

"J. H. HOBART.

"New-York, Jan. 8, 1828."

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Believing that the two following letters contain principles sound in themselves, and proper to be acted upon, in similar circumstances, by the clergy generally of our communion, we have transferred them from the public papers to our columns.

Answer of the Right Rev. Bishop Hobart to an invitation to a public dinner given in this city on the eighth of January last, in honour of the victory of New-Orleans.

"New-York, Jan. 2, 1828.

"GENTLEMEN,

"Professing a most warm and decided attachment to the republican institutions of my country, I have yet always deemed it expedient, considering my particular office and station, never publicly to connect myself with any of the political parties that have divided the nation. I hope you will think that this rule is, for me, a safe and proper one; and in conformity to it, I must beg your permission to decline the distinction which you so politely offer me, of being present at the public dinner on the 8th instant.

Explanation and Enlargement of the Church Catechism, p. 7."

\* "The passage enclosed in brackets was sent by Bishop Hobart after we received his letter to his reviewer, and just as we were committing it to the press.—*Fish. Recorder.*"

"I trust you will believe my assurance, that in thus declining the honour which you intend me, I am not influenced by any want of sensibility to the importance of the event which you design to celebrate; and, least of all, of respect for you, or for the numerous class of citizens whom you represent. I have the honour to be, gentlemen, &c.

"J. H. HOBART.

"To WM. M. PRICE, Esq. &c. &c."

Letter from the Right Rev. Bishop Hobart to the mayor of New-York, in reply to a request of the corporation of the city, that the clergy would notice in their pulpits the recent decease of his excellency the governor of the state.

"SIR,

"I have this day received from the clerk of the corporation of the city a copy of a resolution of the common council, in which 'the reverend the clergy of the city are respectfully requested to notice, in an appropriate and solemn manner, in their respective churches, to-morrow, the deep bereavement sustained by our common country, by the death of our chief magistrate and fellow citizen, De Witt Clinton.'

"As I feel myself under the necessity of declining to comply with this request in Trinity church, and at St. Paul's and St. John's chapels, of which I have the parochial charge, I hope you will permit me, in order to prevent misconception, to state the reasons which have influenced me in this determination.

"The prostitution of religion to the purposes of secular policy has produced the greatest mischiefs; and I conceive that the studious separation of the church from the state, which characterizes our republican constitution, is designed to prevent religion and its ministers from being made subservient to the views of those who, from time to time, may administer public affairs. But if the civil or municipal authority may desire the clergy 'to notice, in an appropriate and solemn manner,' the death of the chief magistrate of a state, the request may be extended to every distinguished citizen who has filled a public office; and thus the ministrations of the clergy may be made to advance the influence of political men and political measures—an evil from which, in the old world, the most unhappy effects have resulted, and against which, in this country, we should most sedulously guard.

"The character of the individual, too, whose memory is to receive these high religious honours, may not render him worthy of this sacred distinction; or, in seasons of great political excitement, he may be as obnoxious to one portion of the community as he is the idol of another; and thus the clergy, who should be devoted to the exercise of their spiritual functions, may be drawn into the ranks of party, and suffer in its rude conflicts. In almost every case, from the varying opinions of the relative merits of public men, the ministers of religion, in the capacity of eulogists, may as much fall short of the ardent expectations of some, as they may exceed the more sober estimate of others. There is no view of this matter which does not, in my judgment, present serious objections to a compliance with the request of the corporation.

"As far as my private feelings are concerned, it would be most grateful to me to bear my public testimony to the eminent talents, the civil services, and the private virtues, of the lamented chief magistrate of the state—and, most certainly, great deference is due to a request of the functionaries of the city in which I am a minister: but paramount considerations of duty will prevent my compliance with a request which, in the *principle* that it involves, and in the *precedent* which it will establish, appears to me of dangerous tendency, in regard to the spirit of our free constitutions, and to the interests of religion, and the character and influence of its ministers.

"I have the honour to be, with great respect, your most obedient servant,

"J. H. HOBART.

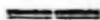
"Saturday, Feb. 16, 1828."

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*Remarks.*

IN the publication of the last of the above letters, we can truly say that we rejoice. It has called our attention to

the subject more fully than has ever before been the case. The result has been the conviction, that the ground taken by the bishop is right; and that his taking it so publicly was also right, and will be productive of good effects. Such, too, we are happy to have cause to believe, is the opinion of a highly respectable and increasing proportion of the intelligent and reflecting members of the community. No one can be more sensible than ourselves of the exalted character of Governor Clinton, as a man of talents and of learning, as a statesman, as an enlightened and efficient friend to the intellectual improvement of the community, and as one of the greatest contributors to the honour and prosperity of his country, and of the state to the especial service of which, his life has been so industriously and usefully devoted. No one can more fully approve of the civic honours with which his memory has been, and daily continues to be, celebrated by a be-reaved and grateful community. We cannot, however, think, that these are proper topics for eulogies from those sacred desks, which should have no other rule of commendation to public regard or imitation, than all the fulness of the faith and piety of the Gospel; or for enlargement in the consecrated places, and during the hallowed services, of Christian worship. None can be more disposed than ourselves seriously to lay to heart, and warmly to urge, the awfully instructive lesson taught by the suddenness with which our late respected and beloved chief magistrate was hurried from his probation on earth, to his trial before his God. But we think the principle a sound one, that neither this, nor any other subject, should be recommended by the civil authorities, to the ministers of religion in their pastoral capacity. In the present instance there could be no danger; nor can there be the remotest suspicion of any other than the purest and most disinterested intention on the part of the high and respected authority whence the recommendation flowed. On these very accounts, therefore, this was the proper time to take the proper stand. Now, there can be nothing invidious in the refusal. Other

times may arise. Similar requests may be made under widely different circumstances. Then compliance may be considered as one badge; and refusal as another. Neither should ever appear in our temples or our pulpits. In the holy services to which the former, and the holy instructions to which the latter, are devoted, the most distant indications of political party should never be suffered to appear. Jarring politicians should always be able to cherish the blessed certainty, that there at least their differences may be forgotten, and themselves meet in the unity of spirit, and bond of peace. Now, then, and for ever, let the resolution be taken, not to subject our temples and our pulpits to compliance with even *recommendations*; which must, in a state of things which has been, and which may be, unless this general ground is taken, either have the force of *injunctions*, or be the criterion of party.



#### *The Glory of the latter House.*

IN the Christian Remembrancer for August, we find a review of "Sermons, chiefly practical, preached in the Parish church of Clapham, Surrey; by William Dealtry, B.D. F. R. S., rector of Clapham, Surrey, and of Watton, Herts, &c." From this review we make the following extract, which cannot fail of being acceptable to our readers.

"We cannot conclude without noticing the amiable motive which has induced the author to introduce one sermon into this collection—that on 'the Glory of the latter House;' the sermon preached at the opening of the new chapel of ease in his own important parish. The motive appears, on the face of it, to have been that of enshrining, in 'the cedar and the gold' of his own Christian pages, the memory of his highly respectable predecessor, the Rev. John Venn, by whose exertions that chapel had been founded and prepared for opening, but who, David-like, lived not to see the full execution of the purpose which was in his heart. The whole secret, prepared for in the

preface, is out in the following *single* note, we believe, appended to the volume, which appears in p. 436.

"The old church of Clapham having been taken down, and a new parish church built on a different spot, about the year 1775, the old church-yard remained a burial place only, till, in 1813—5, under an act of parliament, a chapel of ease was erected in it, on the ancient site. The act was obtained during the incumbency, and mainly by the exertions, of the late Rev. John Venn, M. A. That excellent man did not live to see the building commenced; he died July 1st, 1813, and was buried in a part of the church-yard, which is almost immediately under the present communion table. It may be here stated, in reference to another part of the sermon, that a considerable number of free sittings were reserved in the chapel for the benefit of the poor."

"But must we yield to the temptation of presenting the same information to our readers, as clothed in the new dress of Mr. Dealtry's magic text, and also borne to the heart by the most appropriate sentiments of piety and affection? Our readers will excuse us, and not deem the motive of the sermon, viz: honour to a departed friend, its only merit; more especially those readers, who had also been acquainted with similar sentiments and similar language, flowing from the lips and the pen of that friend himself, the late Mr. Venn, whose posthumous sermons are amongst the most valuable productions of modern divinity."

"If it be pleasant to the passing traveller to fix his eye upon the new prospect of a house of God; if it be pleasant, in exchange for the silence and solitude of tombs, to listen to the hallelujahs of his people; how interesting to us must be the reflection, that the ground on which we stand has been consecrated by the piety of ages; that the prayers and thanksgivings which we offer are the echo of those which, in days that are past, have ascended from this place to the throne of the Lord; that many of our forefathers, whose bodies are now scattered around us, waiting in the dust of death the resurrection of the dead, once lifted up their

voices in this sacred spot, and poured out their souls in the language of supplication, or united in the melody of praise. It may be forgiven me, I trust, if, on this occasion, I allude especially to one who is in the affectionate recollection of all that bear me, in whose heart it was to build a house for the honour of his God, and to whose Christian exertions we are mainly indebted for the gratification which, at this moment, we enjoy in the completion of the work. He did well that it was in his heart, and the intention was undoubtedly accepted and blessed. We presume not to dispute against the ways of Providence, and *blessed are the dead which die in the Lord*; but there is a melancholy pleasure in considering events as they might have been; and I doubt not that the imagination of every one of you has, by this time, suggested with what peculiar delight, had it thus pleased the Disposer of all things, that faithful servant of Christ would have hailed the dawning of this holy day; and with what solemnity of address, and kindness of exhortation, he would have elevated your Christian views, and have awakened your Christian feelings. The happiness of the disembodied spirit can in no way be affected by the things of this world; but delightful to him was the worship of God, and dear were the assemblies of his people; and whilst life still lingered in the mortal frame, had it been permitted him to choose his earthly resting-place, it would have been the very spot where his remains are deposited. For it is on the pavement which covers them that we bend our knees in prayer, and unite in the psalm of thanksgiving; it is around that table, which stands by his grave, that in this place we shall in future years commemorate the cross and passion of our Lord. May the supplications which he has offered to the God of mercy, in behalf of those who should assemble in this house, be abundantly answered; that the *poor may have the Gospel preached to them*, and that it may be instrumental to the conversion and salvation of many souls. We know, that, *Except the Lord build the house, they labour*



in vain that build it. 'Forbid it, O God, that this our labour should be in vain! Let thy blessing descend upon thy servants, and visit thine inheritance. O Lord God of Israel, there is no God like thee in the heavens, nor in the earth, which keepest covenant, and shonest mercy unto thy servants, that walk before thee with all their heart. Have respect, therefore, to the supplications of thy people, and hearken unto the cry and the prayer which thy servants pray before thee: that thine eyes may be open upon this house day and night, to hearken unto the prayer which thy servants pray in this place. If thy people sin against thee, and thou be angry with them, and they turn to thee, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart, and with all their soul, then hear thou from the heavens, even thy dwelling-place, their prayer and their supplications, and forgive thy people, which have sinned against thee. Let thy mercy be upon us according as we hope in thee! O send out thy light and thy truth: let them lead us, let them bring us unto thy holy hill, and to thy tabernacles: then will we go unto the altar of God, unto God our exceeding joy. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Let thy work appear unto thy servants, and thy glory unto their children: and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.'

"The time will soon come, when thy Sabbaths on earth shall be with us no more; when the hands, which we now raise to thy mercy-seat, shall be still in death; when the eye of adoration shall be dim, and the tongue of praise be silent: but let thy name be had in reverence by future generations, and thy glory be manifested in this hallowed place; may the assemblies of thy people cease not to enter into these gates with thanksgiving, and to worship here in the beauty of holiness. And still, as they successively pass on to the repose of their fathers, may they rest in the sure and certain hope, that

they shall be transferred from these courts below to a building of God, a house not made with hands. There may we all meet in the presence of thy glory, and with the ransomed of the Lord from every kindred, and tongue, and people, renew the song of our pilgrimage in the house of our triumph, and praise thy name for ever and ever."

#### Religion.

The following estimate appears in a work (said to be compiled from official documents,) which has been recently published in France, on the subject of the religious persuasions of the population of Europe:

England & Wales	6,000,000	Ch. of Eng.
	6,000,000	Dissenters
Scotland . . .	1,500,000	Presbyter.
	500,000	other sects
Ireland . . .	500,000	Ch. of Eng.
	5,500,000	Catholics
	800,000	Presbyter.
	300,000	Method. &c.
Spain . . .	11,660,000	Catholics
Portugal . . .	3,173,300	Catholics
Austria . . .	14,000,000	Catholics
	2,000,000	Protestants
Hungary . . .	4,200,000	Catholics
	3,646,000	{ Gk. Calv.
		{ Luths &c.
Germanic Confed.	6,700,000	Catholics
	6,750,000	Protestants
Low Countries .	3,500,000	Catholics
	1,500,000	Protestants
Prussia . . .	6,000,000	Lutherans
	4,500,000	Catholics
	1,000,000	Calvin. &c.
Switzerland . .	1,167,000	Calvinists
	580,000	Catholics
Sweden & Norway	3,550,000	Lutherans
Denmark . . .	1,700,000	Lutherans
Italy . . .	20,210,000	Catholics
France . . .	30,855,428	Catholics
	659,000	Calvinists
	280,000	Lutherans
	51,000	Jews
Russia in Europe	39,000,000	{ Grks. not
		{ Catholics
	8,000,000	Catholics
	2,500,000	Protestants
	1,804,000	Mahom.
Turkey in Europe	7,500,000	Mahom.
	2,500,000	Christians.

[Christ. Rememb. Nov. 1827.]

#### Protestants in France.

A new Protestant church was consecrated at Nanteuil-les-Meaux, (near Meaux) on the 4th of November last, by the Right Rev. Bishop LUSCOMBE, at the request of the Protestants of that district, made to him through their pastor, Mons. Sabon-diere. Dr. L. was attended on this inter-

esting occasion by the Rev. Drs. Jarvis and Pénéveyre, two clergymen of the Protestant Episcopal Church in North-America, who were at that time in Paris; by the Rev. Messrs. Brereton and Foyster, two English clergymen, and by M. Oegger, who has been first vicar of the cathedral of Notre Dame, but who has resigned that office from conscientious motives. On arriving at the church door, the bishop was received by the consistory and principal male members of the congregation, who ranged themselves in two lines, with their psalm books in their hands, and as the procession advanced into the church, they were joined by the whole congregation in singing the 24th psalm. The consecration service was performed by Bishop Luscombe. Dr. Jarvis read the epistle, and Mr. Brereton the gospel; Dr. Pénéveyre read the lessons and commandments in the desk, according to the order of the French Protestant worship; and Mons. Sabonadiere, the minister of the congregation, read prayers in the pulpit, and preached a very eloquent sermon, from Genesis xxviii. 17.

What renders this event the more interesting is, that Meaux (in the vicinity of which Nanteuil is situated,) was the first place in France where the doctrines of the reformation were preached, and the first where Protestant blood was shed, and the see of the most subtle opponent of the reformed religion (Bossuet,) who doubtless thought he had extirpated it for ever from his diocese. Our readers, we are sure, will rejoice with us at this triumph of the reformed religion.—*Christ. Rememb.* Dec. 1827.

#### *Atmosphere of the Neelgherr Mountains.*

A correspondent in an Indian newspaper makes the following observations on the atmosphere of the Neelgherr Mountains. "The great extent to which the sound of the voice is conveyed, may be mentioned in proof of the extreme rarity of this atmosphere. I have heard the natives carry on conversations from one hill to another, and that apparently without any extraordinary effort. When listening to them, I have often been reminded of those passages of holy writ, where it is recorded that Jotham addressed the ungrateful men of Shechem from mount Gerizim, (Judges ix. 7;) that David cried 'from the top of an hill afar off,' to Abner and to the people that lay about their master Saul, (1 Sam. xxvi. 13;) and that Abner addressed Joab from 'the top of an hill.' (2 Sam. ii. 25, &c.) In the dense atmosphere of England, and even in the purer air of the plains of India, it is not easy to imagine how a discourse could have been carried on at so great a distance, and from such an eminence; but on the

Neelgherries the portions of sacred history, to which I have referred, receive a striking illustration. It is worthy of remark also, in proof of the rarity of the atmosphere, that the heavenly bodies appear with much greater brilliancy than when viewed from the plain. The planet Venus gives as much light as the moon in her quarters."—*Christ. Obs.* June, 1827.

#### *Popish Intolerance.*

Tuz king of Sardinia has issued an ordinance, by which it is decreed that Protestants, dying in his dominions, shall be interred without any public ceremony; and that the funeral shall not be attended by more than twelve Protestants.—*Archives du Christianisme*, Octobre, 1827.

#### *Liberality of a Romish Bishop.*

Tuz following anecdote forms a delightful and Christian contrast to the preceding instance of bigotry.

The Roman Catholic bishop of Paderborn, in Westphalia, the Baron Von Ledebur, has granted to the Protestant inhabitants of Büren, the use of the church which formerly belonged to the Jesuits; as the distance of Büren from Paderborn prevents the aged and infirm from repairing to that city, to attend the ordinances of the Protestant religion.—*Ibid.*

#### *St. Thomas's and St. Luke's Churches.*

Tuz vacancy in the rectorship of St. Thomas's church, in this city, occasioned by the lamented death of the Rev. Cornelius R. Duffie, has been supplied by the appointment to that office of the Rev. George Upfold, M. D., then rector of St. Luke's church, in this city; and the vacancy thus occasioned in St. Luke's has been supplied by the appointment of the Rev. Levi S. Ives, then assistant minister of Christ church, in this city. These two gentlemen, we understand, will soon be instituted into their respective rectorships.

The filling of important vacancies in the church is always a matter of deep interest to all who love that church, and the Gospel with which it is identified. And truly grateful should they feel to the kind overruling of divine Providence, that the highly respectable and flourishing parishes thus recently supplied with pastors, have every prospect of continuing, under the pious and faithful labours of their new spiritual guides, to maintain the standing which they have uniformly possessed for the most gratifying progress in evangelical piety, and the most enlightened, devoted, and consistent adherence to the scriptural and edifying principles and institutions of our church. Nor less grateful should we feel, that the separation thus occasioned between faithful and acceptable pastors, and beloved and attached

flocks, has excited no unkind or unchristian feeling, but a willing, though deeply regretted, acquiescence in what was judged best for the promotion of the general good. This is a most gratifying evidence of the triumph of Christian principles over a temptation, too often successful, to cherish unkind and injurious feelings towards a sister, and especially a neighbouring congregation.

*Letter from the Oneida Indians.*

THE publishers of the Christian Journal have received the following letter in return for a small donation of books sent for the use of the people of the Oneida nation settled at Green Bay. It is published with the sole view of showing in what manner our red brethren estimate such marks of attention, and in the hope that it may benefit the cause of the mission to that place through the Rev. Eleazar Williams, who, it is understood, will shortly be in this city on business connected therewith.

"Green Bay, Michigan Territory, }  
"September 30th, 1827. }

"GENTLEMEN,

"We hope you will not be displeased at the receipt of a letter from this wilderness country, and even from strangers. We are of the Oneida nation, state of New-York, who have lately settled ourselves here. We write this to express our gratitude to you for the valuable present in books you have been pleased to send for the use of our nation, which we received by the hand of the Rev. Eleazar Williams. We would also, through you, desire to express our gratitude to Mr. Stanford for his affectionate interest in our welfare, and for his acceptable present of books. We are happy, that although at a distance, there are Christian brethren who are friendly in deed, as well as word, to the red men of this country.

"Brothers, we hope you will remember us at the throne of grace, for we are yours, in the Gospel of our Lord,

"NATHANIEL AGEGUET,

"JOHN A. BRANDT,

"DANIEL BEARD.

"Messrs. T. & J. SWOBBS."

*Annual Census of the Humane and Criminal Institutions in the City of New-York, by the attending minister, John Stanford, A. M.—January 1, 1828.*

In the *Orphan Asylum*, boys 104, girls 87; whole number 191—in the *City Hospital*, patients 187, lunatics 87; whole number 274—in the *City Almshouse*, white men 478, white women 459, white boys 429, white girls 261, black men 19, black women 42, black boys 27, black girls 10; whole number 1,665—in the *Bellevue Hospital*, men maniacs 110, women patients 49, men maniacs 41, women maniacs 43;

whole number 243—in the *House of Refuge*, boys 127, girls 36; whole number 163—in the *Debtor's Prison*, in confinement, including the liberties, 340—in the *Bridewell*, white men 68, white women 16, black men 30, black women 8; whole number 122—in the *Penitentiary*, white men, (criminals) 82, white women 8, black men 35, black women 11, white men (negroes) 86, white women 86, black men 33, black women 38; whole number 379—in the *State Prison*, remaining in prison December 31, 1826, 381; received into prison during 1827, 194; whole number 575—transferred to new prison, Sing Sing, 104; discharged by pardon, 53; discharged by expiration of sentence, 33; died during the year, 29; whole number 238—remaining in prison, white men 23, white women 6, black men 63, black women 28; whole number 337.

*Copy Right.*

THE committee on the judiciary have reported a bill securing to the authors and proprietors of books, maps, and charts the exclusive right of printing and reprinting for 28 years from the recording of the title, [now 14;] and extending copy rights heretofore obtained, to a period which shall equal 28 years, including the time already elapsed. A very just provision.—*New-York Observer.*

EPISCOPAL ACTS.

*In the Diocese of Connecticut.*

THE Episcopal Watchman of the 25th of February, gives the following account of the ordination of a coloured man destined for Liberia.

At a special ordination, held on Saturday, the 16th of February, in Christ church, Hartford, JACON OSON, a coloured man, who has been preparing, under the direction of the Rev. Mr. Crosswell, of New-Haven, to enter into the service of the Domestic and Foreign Missionary Society of our Church, at Liberia, was admitted, by the Right Rev. Bishop Brownell, to the holy order of deacons. The morning service was read by the Rev. Professor Humphreys, of Washington college, and the candidate was presented, and an appropriate address delivered, by the Rev. Nathaniel S. Wheaton, rector of Christ church.—On Sunday, the 17th, the same person was admitted, by the same authority, to the holy order of priests. Morning service by the Rev. Professor Humphreys, the candidate presented by the Rev. Mr. Wheaton, and the missionary sermon—from Colossians iv. 17, *Take heed to the ministry which thou hast received in the Lord, that thou fulfil it*—by the bishop.

The same paper contains the address of Bishop Brownell, on admitting Mr. Oson

to priests' orders. Its insertion in this place will no doubt gratify our readers.

My Christian brother, now to be admitted to the holy order of the priesthood,

In the discourse just delivered, you have been admonished of the dignity and importance of the Christian ministry, and of some of the qualifications necessary to the faithful performance of its duties. In these, you will find abundant reason for the solemn exhortation of the apostle in our text:—"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

If the office of the Christian minister is an office of dignity and importance, you will bear in mind that this is far from being a matter of vain-glory; and that the wisest and the best of men have so many frailties and infirmities, that they may well tremble under a sense of their unworthiness of the sacred trust. We have this "treasure in earthly vessels," and may well exclaim, "Who is sufficient for these things!" Verily no one of himself is sufficient, but all "our sufficiency is of God."

You will constantly bear in mind the high qualifications which the station demands, and you will make it your constant endeavour, with earnest prayer to God, to strive after them. If your station in life has not afforded you opportunities for high attainments in human learning, the sphere of usefulness which you are to fill, does not especially require them. The Gospel also, which you are to preach, is plain and simple. It was intended for the poor and the unlearned. The Saviour and his apostles who preached it, professed not to come with "the excellency of speech," or worldly wisdom. However high may be the subjects which the Gospel embraces, they are rendered so simple by the inspired writers, that "he who runs may read." And besides this, the Holy Spirit is promised to enlighten the ignorant, and help their infirmities.

To understand the Gospel, then, little more is required than an humble, teachable spirit; and to declare its truths among the people who are to constitute your charge, little else than a diligent attention to the sacred oracles, devout prayer to the Giver of all wisdom for his illumination, and an ardent zeal for the glory of God and the salvation of souls.

In your private life, as well as in the public offices of religion, it will be incumbent on you to "take heed to the ministry which you have received in the Lord." By strict integrity of conduct, a modest deportment, pious conversation, and a life without reproach, you will not fail to commend yourself to the people of your charge. Such a life is a perpetual sermon, and the best possible illustration of the Gospel. Against the vilest signer

can have nothing to allege, and if the example does not reclaim him, it must, at least, inspire him with respect for virtue and religion.

The sphere of labour to which you are called, is highly interesting and peculiar. You go to a flock gathered together from various parts of the earth. Some recently emancipated from slavery; some destined to West India oppression, but rescued by the humanity of our government; some transported from a state of depression little better than bondage; but all now restored to the land of their fathers, and cherished by the fostering care of our Colonization and Missionary Societies.—You go to a country which has received the deepest of injuries, from men bearing the Christian name. You go to a race for whose wrongs our own country has a fearful account to render.—Ah! happy for us, if by sending to injured Africa the light and the blessings of the Gospel, we can make some reparation for the wrongs she has received at our hands, and some atonement for our national guilt!—You go to a land now involved, indeed, in pagan and mahomedan darkness, but once blessed with the light of Christianity. Little more than fifteen hundred years ago, a Cyprian was bishop of Carthage, and Northern Africa was the glory of Christendom. Oh! when shall these days return! When shall Ethiopia again "stretch forth her hands to God!"—You go, my Christian brother, to hasten on those glorious days, and to labour for the regeneration of Africa. May the blessing of God go with you! May He who "giveth eyes to the blind, and feet to the lame," preserve you from faltering or fainting in your course! May he who ordaineth strength of praise, even "out of the mouth of babes and sucklings," enlighten you by his heavenly wisdom, support you by his almighty power, and sanctify you to his service by the inspiration of his Holy Spirit.

*In the Diocese of Quebec.*

The Lord Bishop of Quebec, in the cathedral church of that city, on Thursday, the 27th December, 1827, admitted the Rev. E. W. Sewell, and the Rev. R. Short, deacons, to the holy order of priests, and Mr. David Robertson to the holy order of deacons.

*Obituary Notices.*

**MARTIN HOFFMAN, Esq.**

It has become our melancholy duty to notice the death of Martin Hoffman, esq., who died suddenly in this city, on the 30th January last, in the 64th year of his age.

Rarely has a death occurred more keenly felt by a numerous circle of relatives and friends, or more sincerely lamented by the community of which he had so long been a member, than that of the subject of the

present notice. Throughout a long life of devotion to commercial pursuits, Mr. H. had sustained, what, in these days so noted for recklessness of character, cannot be too highly appreciated—an unblemished reputation for integrity. We consider this praise the more valuable, because his had not been a uniformly prosperous portion—he had had bitter and confirmed experience of those sudden reverses, to which men of business are, in this country more especially, liable, and which, alas! too often, leave behind them an indelible stain upon the character. With him it was different. Such was the confidence in his principles and exertions, that friends were always found ready to extricate him from his difficulties, and enable him to continue efforts so honourable for him to make, and for them to encourage.

Nor is it in matters of private interest only, that his example deserves to be held up to view. In the cause of institutions of a benevolent nature, or whose object was the public benefit, he cheerfully contributed his time, and the aid of a judgment which, aiming only at good, seldom mistook the means of effecting it. Of the church to which he belonged, at the period of his death, he was a warm and consistent friend. For more than 30 years had he taken a prominent part in the management of its concerns; and by the prudence of his counsels, as well by his more active efforts, studied to advance its temporal interests; while, by a regular attendance upon the services of the sanctuary, and a devout participation of "its holy mysteries," he evinced a corresponding regard for its spiritual welfare. Of Mr. H., in the relations of husband, father, friend, we would gladly, and we could feelingly, speak—but we forbear. The anguish of the widow, orphans, and kindred of the deceased, and the sympathy of a whole community, declare more powerfully than words the number and the elevated character of his private and domestic virtues.

#### *Demise of DE WITT CLINTON.*

A great man has fallen in our nation. DE WITT CLINTON, governor of the state of New-York, departed this life at his residence in the city of Albany, on Monday evening, the 11th of February, 1828. The circumstances of this afflictive Providence are thus stated in the newspapers:—

"He had discharged his official duties during the day, and written several letters in the course of the afternoon. About seven o'clock in the evening, he was sitting in his study, conversing with two of his sons, when his head suddenly fell backwards, and he died almost instantly. The interval between the attack, and the arrival of Dr. Bay, the physician, at which

time life was extinct, was not more than ten minutes. It is supposed that he died from a sudden rupture of one of the large blood vessels. The news immediately spread through the city of Albany, and an intense and painful sensation was excited, while the inhabitants remained in suspense as to the result of the calamity. An immense crowd occupied the house and its precincts during the evening. Means of resuscitation were ineffectually employed to a late hour. A deep gloom pervaded the city on the following morning. The senate and house of assembly adjourned, after making arrangements for the order of the funeral."

In the House sundry very appropriate resolutions, introduced by Mr. Butler, were passed unanimously; and were afterwards read in the Senate by Mr. Spencer, who in rising to move a concurrence, evidently much affected, said—

"He felt wholly unable to express the emotions which he presumed were experienced by every member of that body. The bereavement was so sudden, so unexpected, that he could scarcely realize the fact that he who yesterday stood before them in the freshness of life, and the fullness of his fame, had been summoned to appear in the presence of his Maker. He felt oppressed by the magnitude of the event. Of the character of the deceased, it was needless here to speak. It would evince an ignorance of the history of the state and of the country, not to know how largely it was identified with it. With the literature, the science, and the improvement of the age, his name would go down to posterity full of honour. He could only add, that the resolutions were such as were due to the occasion, and he hoped they would be adopted."

The motion was seconded by Mr. Cary, who said—"I rise, Mr. President, to express my approbation of the resolutions from the assembly, and second the motion of my honoured friend for concurrence.

"De Witt Clinton is gone! Gone, did I say? Not wholly so. His fame survives. Of it all time shall be the faithful guardian. Of him, while living, it might be truly said,

'All the black cares and tumults of this life,  
Like harmless thunders breaking at his feet,  
Excite his pity, not impair his peace.'

Now that he is dead, it is due to him, to his family, and ourselves, together with the weeping multitude by whom we are surrounded, to concur in these resolutions. Amidst the general gloom, I have no heart to do business, or power of utterance to say more."

The resolutions were then unanimously adopted.



In proposing, in the house of assembly, the resolutions called forth by this sudden and great calamity, Mr. Butler rose and spoke as follows:

"It seems, Mr. Speaker, to devolve upon me as the representative of this city, to call the attention of the house to that awful event which, since our last sitting, has shrouded this metropolis in mourning.—Death has been among us! and he has aimed at no common mark. By one of those signal displays of his power, which illustrate the supremacy of the Almighty, and the nothingness of man, he has cut down one not only pre-eminent in station, but most conspicuous for talents and public services. How inscrutable are the ways of Providence! It seems but as yesterday, since we were called to lament the death of an adopted son, whose eloquence created an era in our history, and whose virtues and talents rendered him an ornament alike to the old world and the new: and now, when the tears shed for Emmet are scarcely dried, another—his appointed eulogist!—has like him, been stricken down, in the fulness of his fame, and on the very field of his renown—and that too, ere he had performed the sad but honourable duty to which he had been called.

"In the resolutions which I shall have the honour to submit, I have endeavoured to express the common feelings of this house and of the community. Before they are read, I shall attempt the further duty of saying something of the character and services of the illustrious dead. I do not intend to speak his eulogy—for I have neither sufficient controul over my feelings to perform the task, nor would the suddenness of the occasion permit me to do justice to the subject. Other reasons would also restrain me—overwhelmed with that deep sense of the vanity of human greatness, which this event is so well calculated to inspire, I dare not flatter him.

"But I may say without offence, and in the spirit of history, that this state, since the formation of its government, nay more, since the settlement of the country, has never produced an individual, who has exerted so great an influence upon the interests of the state, or whose name is more likely to be perpetuated in its history.

"It was the fortune of De Witt Clinton, for nearly thirty years, to be the head of a great party; and the mark at which were hurled the shafts of a powerful opposition. Of those who supported, or those who opposed him, this is not the occasion to

speak. It is known to every member of this house, that ever since my acquaintance with political affairs, I have acted with the latter; but it affords me at this moment unspeakable delight, to reflect that for many years there has been mingled with that opposition nothing personal, save respect for his character and admiration of his talents. That respect and admiration were justly due him; for to his honour be it said, that whilst he pursued with avidity political distinction, he had the wisdom to seek for enduring fame, not from the possession of power or the triumphs of the day, but by identifying himself with the great interests of the community. It was his ambition to be distinguished as the friend of learning and of morals, and as the advocate and patron of every measure calculated to promote the welfare or increase the glory of the state.

"Let the statesmen of the present day, those who are now engaged in the career of ambition, learn wisdom from his example. The grave of Clinton will soon cover the recollections of his political honours, and in it will be buried the triumphs and reverses of the hour. But his fame as the patron of schools and seminaries of learning, as the friend of morals and benevolence, and as the ardent champion of every great public improvement, will flourish while time shall last. Need I remind you of his efforts to call out and to foster the latent genius of our people? Need I speak of his labours in aid of that great work, which has conferred so much glory on his native state, and so largely contributed to the happiness of its inhabitants? By connecting his fortune with the success of that stupendous project, and by devoting to it the best energies of his mind, what an unfading wreath did he secure? So long as the waters of the great lakes shall flow through this new channel to the Atlantic, so long shall history record his name!

"I rejoice, sir, that he was not taken from us until he had witnessed the triumphant consummation of that great work. I rejoice still more, that he was permitted to outlive, to a great degree, the collisions, the prejudices, and the asperities of party; and that there is now nothing to prevent the representatives of the people from awarding to his memory the honour he deserves. I feel, therefore, that I may safely call on the members of this house—on the votaries of science—the friends of humanity and morals—the philanthropist and the patriot, to unite with me in strewing flowers on his bier; and in compliance with usages rendered holy by the purest feelings of our nature, to join in a solemn expression of respect for his memory, and of sorrow for his loss."

\* The bar of New-York had requested Mr. Clinton to pronounce an eulogium on Mr. Emmet, which he had kindly consented to do in the month of May next,—his official duties preventing his compliance at an earlier period.

—Ed. C. J.

The funeral took place in the afternoon of Thursday, the 14th, and it is sufficient to say the solemnities were such as became the great, the afflictive occasion.

We cannot do justice to the memory of this great man, who has been thus cut off in the midst of his activity and usefulness, in the 39th year of his age. It will not, however, be inappropriate to add to the remarks of the gentlemen in the two houses of the legislature, the following brief character of him, copied from the Albany Daily Advertiser.

*"De Witt Clinton.*—The funeral obsequies are over, and the grave has closed on De Witt Clinton. Standing as it were between the living and the dead, we cannot yet appreciate his loss. We cannot yet realize his removal. But the overflowings of a heart which honoured him while living, and mourns him dead, may occupy a brief space to pour forth its unaffected sorrow.

"Clinton was the son of an honoured soldier of the revolution, and the nephew of another soldier and statesman of that sublime period. He was at the head of the first class that graduated at Columbia college, after the war of 1783 had ended, and was thus the first present of science and literature to our republican institutions. He embarked early in political life, under the guidance of Governor George Clinton, and from that time to the present, has been before the community as a public man. Rising from one office to another, until he reached the highest in our gift, his talents developed themselves to the admiration of his native state and country. His views were statesman like—he wielded party not merely for its accustomed purposes, but to advance the permanent welfare and lasting glory of the community which had elevated him. So settled was the conviction that he was not a mere politician, but looked to nobler and more enduring honours, that he often numbered among his supporters, those who differed with him on the details of state or national policy. It was his boast, and should now be our pride, that on more than one occasion, he was upborne by the people alone, to place and power.

"He was a scholar of no ordinary acquirements—a man of genius in all its commanding attributes—a statesman who disdained all the petty arts of the demagogue—a patriot who loved his country and died in her service. His is the fame that 'follows after'—enduring, expanding, increasing. He fell, as a great man should wish to fall, in the full possession of intellectual vigour, 'with his buckler on,' administering the will and wielding the destinies of a mighty commonwealth.

"This is not the time to compare De

Witt Clinton with his contemporaries in the republic. But as the invidious distinction has been taken, where, we ask, is the living individual whose public life can bear the scrutinizing examination of history like his? We are content, however, to take him as the great man of the state of New-York. We will garner up his fame—we will transmit his memory to our children, so that when future generations shall ask for his monument, they may be told, 'the state of New-York, its glory—its prosperity—its improvement in science, literature, and the arts—these were fostered by De Witt Clinton, and its renown is his enduring memorial.'

*Major General Jacob Brown* departed this life at his lodgings in the city of Washington, on Sunday, the 24th of February, 1828. The National Intelligencer of the 25th thus announces this melancholy event:—"It is with deep concern that we announce the death of Major General Brown, Commander in Chief of the Army of the United States. He expired yesterday at about half past twelve, being in perfect possession of his senses to the last, and expressing a few minutes before his decease, a perfect resignation to the will of his Maker, and an entire confidence in his mercy."—He had long been attached to the Protestant Episcopal Church, and was very friendly to her institutions. His military achievements are well known; his name and reputation will long remain conspicuous in the annals of his country.

#### *The Rev ORIN CLARK, D. D.*

As this sheet was going to press, we were informed of the death of the Rev. Orin Clark, D. D. rector of Trinity church, Geneva, Ontario county, New-York. This melancholy event happened on Sunday, the 24th February. In our next we hope to be enabled to furnish some account of this estimable man and faithful servant of our blessed Lord.

#### *Calendar for April, 1828.*

1. Tuesday before Easter.
2. Wednesday before Easter.
3. Thursday before Easter.
4. Good-Friday.
5. Easter-Even.
6. Easter-Day.
7. Easter-Monday.
8. Easter-Tuesday.
13. 1st Sunday aft. Easter. Low Sunday.
20. Second Sunday after Easter.
25. St. Mark.
27. Third Sunday after Easter.

*Ecclesiastical Meeting in April, 1828.*  
28. Georgia Convention meets.